PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

The LUTHERAN OUTLOOK

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Culture and Character
Paul H. Douglas

Orthodoxy—Dead or Alive!
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Convention Reports—American Lutheran Conference

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

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The Editor's Page

Who's Who?—The Paul H. Douglas who wrote our first article in this issue, "Culture and Character," is the distinguished Senator Douglas of Illinois. He originally presented the address at the celebration last March of the one hundredth anniversary of the granting of Capital University's charter. Then we have a summary description of the American Lutheran Conference convention in Sioux Falls, by Dr. H. L. Yochum. The report of the Committee on Resolutions follows, and then that of the Commission on Social Relations. The latter I think is especially well done. Its first part, "Man and the Land," was released a year ago and we printed it then; but we are presenting it again so you will have the whole report of the Social Relations Commission as given at Sioux Falls. The Wm. E. Hulme who wrote "Orthodoxy—Dead or Alive" is Dr. Bill Hulme, former student of mine, now a professor in his own right at Wartburg College, Waverly, Iowa. Bill is somewhat censorious about the Lutheran Church. The article is an address he gave at Wartburg Seminary, Dubuque, to an assembly of ministers. But the next writer, Paul Brinkman, Jr., says even worse things about the whole American people. I don't know anything about Mr. Brinkman, except that "Junior" suggests that he is young, his writing sounds like that of a clergyman, his address is Portland, Oregon, and the fact that he reads the *Outlook* marks him as being above average in intelligence.

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"There'll be some changes made." I inherited this editorship—somewhat reluctantly—nearly four years ago, promising only to keep the magazine going until someone else could be found who would have time to do it. Then in the fall of '48 at Detroit, the next meeting of the Conference, the executive committee asked me to keep on—and doubled my salary. I couldn't turn down such a vote of confidence. So now two more years have passed, and another convention of the Conference has been held. This time the convention gave the executive committee the authority to stop the publication of the *Outlook* as of March 1, 1952, "if necessary." (They evidently hadn't read that section of the report on "Mercy Killing.")

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All right! So maybe this is our last year. If so, a few changes in the magazine won't make much difference one way or another. Up to now I have felt my business to be simply to conserve what I inherited. So the departments and the headings have remained the same. But no one has told me I can't change them. And I suddenly realize that I have been editor of the Conference magazine longer than anyone else, counting my four years as first editor of the *Journal of the American Lutheran Conference*. That was a theological magazine, for pastors and professors. Now we are aiming at a wider clientele, hoping to get intelligent laymen on our reader list, too. Perhaps a few changes will be good for the *Outlook*.

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We'll begin with a change or two in department headings. This page, for example. Then there was the "Surveying the Conference" department. Each of the five Synods in the Conference was supposed to appoint a reporter, whose duty it would be to report news from his Church each month. Most of the time we have had not more than two faithful reporters at a time. Some months we didn't survey the Conference at all. The Conference went right on functioning without being surveyed. Of course, if anything important happens in any of the five Churches, I hope someone in that Church will provide us with a first-hand report. But most of our readers are not greatly exercised by the announcement that "Rev. A. B. Anderson, hitherto of Fergus Falls, has accepted a call to Hasbrouck Heights."

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World news of the Churches, Lutheran and non-Lutheran, will still be found in the magazine, but perhaps not under the heading "On the Religious Horizon." Sometimes the things that happen are not on the horizon; they are right in our lap. We seemed to run too much to "looking," "viewing," "scanning," anyway. If anyone wrote to the editor, the letter was printed under "The Reader's Viewpoint." If books were reviewed, the heading was "Viewing the Books." Then we would "survey" (look over) the Conference; and before we laid the magazine aside we would cast a hasty glance around the religious horizon. And the whole thing was the *Outlook*.

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If you have any ideas for department headings, or if you just have any ideas, send them in. I won't promise use them, but I'll promise to view, view, survey, look over and scan th carefully. Letters from readers are me one of the most interesting secti of any magazine, from the *Satur Evening Post* to the *Christian Centu* Send them in.

—o—

And here is something else you do, if you believe as I do that the L theran Church in America ought have a magazine like this, in wh Lutherans express their opinions current affairs, ecclesiastic and secu If you are a pastor, you can introd the magazine to a few of your leadi laymen. I have discovered that m of our laymen (and, I am afraid, so of our preachers) have never heard the *Outlook*. Brighten the corner wh you are.

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If I come across anything in my re ing that strikes me as specially use or humorous, I'll tuck it into this p somewhere as I have been doing der "Pointed Paragraphs." Otherw I shall just ramble. And, of course, a little "viewing" as I go.

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The Lutheran Outlo

Official Organ of the American Lutheran Conference

REV. J A. DELL, D.D., Editor

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EDITORIAL

No Criticism?

THE PROTESTANT, Catholic and Jewish leaders of Portland, Oregon, asked their people to pray that a third world war may be averted. Dr. Benjamin Dagwell, an Episcopal bishop, said for the Protestants: "We need to pray earnestly for the heads of governments of all nations; that they be sensitive to the grave responsibility they bear to the people of the world. We need to pray for the United Nations, that they may act with wisdom and not with fear or with anger. We must refrain from futile criticism of our duly constituted leaders. This is a time for national harmony. Pray, in the hope that God will overrule the selfish wills of men in the interest of the universal good of all mankind."

With nearly all of that I heartily agree. I think Christians should be praying these days as never before. I think we should pray for the national leaders and policy-makers of all governments, particularly our own, but not excluding those of our enemies. But to one sentence I want to register an emphatic dissent. That is the sentence, "We must refrain from futile criticism of our duly constituted leaders."

I take that to mean that not merely "futile" criticism is to be avoided, but that all criticism is to be avoided because it is all futile. What is wrong with that statement?

First, it takes for granted that "duly constituted leaders" have to be followed without question, no matter in what direction they lead. This is the position sometimes attributed—I believe wrongly—to Luther: that the common Christian must yield implicit obedience to the powers that be, because they are ordained of God. Therefore, a Hitler having arisen over the German nation, no blame could be attached to the German people for following him blindly; he and his inner circle were the powers that be. We do not agree with that. There were plots against the Hitler regime inside Germany, involving not only military figures but also churchmen of high degree. And we thought that there should have been more such plots. For when the war was over we set up our allied tribunal at Nuremberg to try Germans for going along with Hitler. Here then was a dilemma for Christians: if it was *right* to try those Germans at Nuremberg, then it was wrong for the Germans to follow Hitler blindly. But if it was *wrong* to try the Nazis at Nuremberg, then it was wrong for us Christians of America to follow our government blindly in that action. In either case you come to the point where it is not right for Christians to obey their government without question.

Secondly the attitude: "This is a time for national harmony. We must refrain from criticism of our duly constituted leaders" tends to petrify and perpetuate any wrong course our government may take. If it has gone off at a tangent somewhere from the course of morality, honesty, decency and common sense, there will never be any hope of getting it back on that course; for it is wrong to criticise and only right to maintain national harmony by going along with the duly constituted leaders, no matter how wrong they have proved themselves to be. Nonsense! Jeremiah condemned the people of Jerusalem with these words: "They hold fast deceit; they refuse to return" (8:5). It is the part of a wise man, when he sees that he is in a blind alley or has made a wrong turn somewhere, to go back and find the right road. But going back to find the right road involves first of all an act of criticism—criticism of the folly of continuing on the wrong road.

Third, the attitude of blind obedience and avoidance of criticism of our leaders lends itself to the efforts of small men to keep themselves in office and become dictators, indispensable men, intolerant of advice, above criticism. There is always an emergency, and if no other emergency presents itself they are not above creating one, and then crying, "Don't change horses in the middle of a stream." This tendency to consider oneself above criticism has been showing itself in Washington. Senator Taft said he thought it would be the duty of the new Congress to reexamine our foreign policy. That brought from Secretary Acheson a polished and condescending sneer at "reexaminists"; he compared them to a farmer

who would continually pull up his plants to see if they were growing. But that brought such a roar of protest from the nation that Mr. Acheson thought better of his attitude and made a report to the nation by radio.

This feeling of being above criticism shows itself in other ways. Recently Margaret Truman sang in Washington. The critics said, as they had said before, that Miss Truman is a charming and friendly personality, but that she is not a first-rate musician. That is the duty of a music critic, to tell the truth as he sees it. But the next day the music critic on a Washington paper received a note on White House paper, signed H. S. T. It said:

> I have just read your lousy review buried in the back pages. You sound like a frustrated old man who never made a success, an eight-ulcer man on a four-ulcer job, and all four ulcers working. I never met you, but if I do you'll need a new nose and plenty of beefsteak and perhaps a supporter below. Westbrook Pegler, a guttersnipe, is a gentleman compared to you. You can take that as more of an insult than as a reflection on your ancestry.

Those are the words of a very small man. Other items along that line are Mr. Acheson's remark that he would not turn his back on Alger Hiss, and Mr. Truman's declaration that Mr. Acheson would remain Secretary of State as long as he himself remained president. Intolerance of criticism is, psychologically, sometimes an evidence that a little man is in a job too big for him, and knows it, and resents it.

Finally, the attitude: "Refrain from criticism" denies to the people in a democracy their right and duty to be the final arbiter of their destiny. It takes the Hopkins position that the people are "too d--- dumb" to understand what is going on. I do not believe they are. Here in Ohio we had a heartening proof on election day of the intelligence of the common people, the voters. We elected a Democratic governor and a Republican senator, two honest men in government. Governor Lausche was reelected by over 100,000 majority, and Senator Taft by over 400,000. This means that over 500,000 people who voted for Lausche also voted for Taft; voted for Taft in spite of an intensely organized campaign by labor leaders to defeat him. Even in the large industrial centers where the labor vote is most concentrated Taft had large majorities; an indication that union members knew very well that the Taft-Hartley Act is not a "slave-labor law" as the union leaders had been crying, but a law that calls for responsibility on the part of labor as well as of management. Permit me to brag a little about Ohio; I am proud of her voters in this last election. They demonstrated that they want honest men in office, glamorous or not.

And the nation as a whole showed, I believe, that it is critical of the national administration, and particularly of the way our foreign policy has been handled. Thank God for that. Criticism is not only our privilege in a democracy, but our duty. If I don't criticise what I think is wrong and immoral, I expect God to criticise me some day for it.

In Russia you must refrain from criticism of the "duly constituted leaders." But not in America!

Divorce Dilemma

AT ITS ANNUAL MEETING the General Assemb of the Presbyterian Church in New Zealand ado ed a more realistic attitude toward divorce.

They have not changed their belief about marriag They declared that marriage is a lifelong union of o man with one woman, and that the breaking of it against God's natural order. Nor have they altered the views about the undesirability of divorce. The Assemb said, "In the face of the increasing tendency to appro divorce on trivial and insufficient grounds, it should clearly understood that the Presbyterian Church of Ne Zealand holds that divorce should be resorted to on after repeated and sincere attempts at reconciliation ha been made, and have failed."

But they recognized that sometimes one comes face face with a situation in which abstract theories and ge eral propositions must yield. Take the obvious case of whole family being brought into the Church by eva gelism—father, mother, and young children. But it tur out that one or both of the parents were married befo and obtained a divorce on non-Scriptural grounds. T minister is now confronted with an actual situation, not theory. Theoretically the second marriage—which h turned out happily and has been blessed with children was not valid because the divorce was not obtained f a reason approved by Scripture. Theoretically the cou should be told that their present union is adultery, th they should repent, forsake each other, and return to t former spouse. But what are you going to do with t children? They are innocent of wrongdoing, they a entitled to grow up in a home with both their paren and they do not deserve to be stigmatized as illegitima Besides, perhaps the former spouse is also happily r married and a parent. To try to go back and undo t original wrong would create more and greater wron

Now take a less obvious case. Suppose young peo marry in haste and discover they are hopelessly inco patible. I know the word has been overworked in divo cases, but there is such a thing. Romance changes to difference, indifference to distaste, distaste to hatre Now theory would say that they are legally married a may not separate because no Scriptural ground for di orce exists. But to insist on theory in the face of fa is unrealistic. It would be like tying two cats togeth by the tails and hanging them over a clothesline; a then saying to them, "Since you are validly united, y will just have to hang there and fight it out until one both of you are dead." In the case of the cats it wou be intolerable cruelty to animals. In the case of you people, still capable of a happy and useful life unc other conditions, would it be anything else?

That is the situation which the New Zealand Presb terians recognized. They said, "The union is in so cases completely destroyed, and divorce has been, these circumstances, the only remedy of an intoleral situation."

Thus Bible Christians are caught between two millones. On one side is the rigid principle which calls vorce sin except in one or two specific cases. On the her side is the hard logic of common sense which reales that more harm than good can come out of a strict pplication of the rule. What would Jesus do? I think e would forgive and say, "Sin no more." Other sins are metimes committed—theft, false witness—where restution of the status quo ante is impossible. In such ases we are satisfied with sincere repentance, without stitution. Is there any difference, on that point, beveen the seventh and eighth commandments and the xth?

dvertising xcesses

WE AMERICANS are great believers in advertising. But sometimes the advertisers have to be retrained for the public good. It is not safe, for example, o make incorrect claims for patent medicines or to misepresent merchandise.

But still advertisers keep skirting dangerously near to he edge of truth. How every single brand of cigarettes an be milder than all other brands, as proved by one est or another, must make even cigarette smokers wonler. Have advertisers learned from propagandists the echnique of the big lie?

In other ways they are still more irritating. There is he use of the fear motive. If you do not use a certain reparation you will be offensive to your friends by reason of BO—intoned with a foghorn lugubriousness. If ou are not a faithful user of another patented moneyaker, your best friends won't tell you; they will simply hun you. Another series of ads hammers home the idea hat four out of five have it—a painful ailment—and the nly way to be the lucky one in five is to contribute egularly to the income of the manufacturer of the adertised product.

Then there is the boldness with which the advertisers ome into your very home by radio and now also televiion, with plugs and jingles that you don't even want to isten to. But if you are not sitting with your hand hovering over the radio knob, ready to turn it off instantly, you may be a teetotaler but your home will ring with the praises of somebody's beer.

It is small wonder that people are thinking more and more of getting relief by law from this insistent impertinence. The general conference of the Evangelical United Brethren Church, meeting in Dayton, Ohio, heard a report of their Commission on Social Action which urged them to oppose liquor advertising by radio and television. The report said, "Freedom to advertise in our homes, like freedom of speech, is a privilege carrying with it a large measure of social and moral responsibility. This Commission strongly opposes the advertising in any media—press, radio, television, billboards, movies —because we believe that the alcoholic beverage industry is tolerated to meet a demand, not to create one."

At the same time the United Council of Church Women, meeting in Cincinnati, officially protested that beer ads have invaded the American home through television and made it even impossible to listen to radio broadcasts of clean sports, in many locations, without being bombarded by them. A referendum in Oregon on the proposal to severely restrict liquor advertising lost out in the November election; but it is only a question of time until other attempts are made to stop this blatant shouting in our ears of what we do not want to hear.

Latest offender against good sense and good taste in advertising is the television manufacturing business. They have been publishing full-page ads in newspapers across the country; ads whose purpose is to shame people into buying television sets. One ad showed the picture of a mournful-looking boy and girl. The text said: "There are some things a son or daughter won't tell you. You can tell someone about a bruised finger. How can a little girl describe a bruise deep inside? No, your daughter won't ever tell you the humiliation she's felt in begging those precious hours of television from a neighbor."

Some of us do not want television in our homes for the reason that it promises to be the greatest time-waster yet devised. So the industry shouts at us: "If you don't buy immediately, you know what you are—a boor and a cad, not worthy of the respect of your children." A group of Methodist Church officials called the advertisements "a new low in exploiting children."

Some of the ads quoted a celebrated child guidance expert as saying, "It is practically impossible for boys or girls to hold their own with friends or schoolmates unless television is available to them. To have television is to be cock o' the walk. Not to have it, well, that is unthinkable." I understand that this "expert" withdrew his endorsement when some newspapers cancelled his daily articles from their columns. But he was willing to lend himself to this brazen type of advertising until it began to look as though he might lose more than he gained by it.

Well, if that is what we have to do to keep advertisers in bounds—threaten their pocketbook—we may have to use that method as a last resort. If you do not like beer advertisements on your radio, tell the station their wavelength won't be used in your home if they continue. If your newspaper publishes ads that try to bulldoze you into buying a television set, protest to the newspaper. We have a right to be heard, too; and a few protests of this nature will go a long way.

Culture and Character

Paul H. Douglas

I COUNT IT a distinct honor to have the privilege of taking part in your centenary observances and have the opportunity of speaking before the friends and faculty and alumni of Capital University. Capital University, along with the other church colleges of the country has for a century been working at a dual task; the task of developing both culture and character, two qualities which are badly needed; two qualities which in combination can do a great deal! Two qualities which are often divided and sometimes we find people lacking both. It is about that theme that I should like to speak tonight: culture and character.

In one of his conversations with Eckermann, Goethe remarked that "Culture is developed in solitude; character in the stream of events." In this fusion of apparent opposites is to be found, I believe, the key to harmonious and useful living.

CULTURE ALONE

Goethe properly insisted that we join culture and character. They have been too often separated. Some of us can remember the writers and artists at the end of the 19th century who, taking their inspiration from Walter Pater, and perhaps also from the Pre-Raphaelites, advanced the theory that art should not concern itself with life but should instead be developed by and for its own sake. This spirit which characterized the end of the 19th century expressed itself in England in the writings of Oscar Wilde, the poems of Ernest Dowson, and the drawings of Aubry Beardsley. At the same time in France, Toulouse-Lautrec was painting the demi-mondaines of Paris while the poetry of Paul Verlaine and the novels of Turgenief were the rage.

These were the men who set the fashion which was copied fifty years ago by those of lesser abilities. In this country, young men of means, uncertain of themselves and distrustful of the vigor and crudites of a new continent, withdrew from life and made the isolated pursuit of a derivative culture their goal. To them, the expatriate painters, John Singer Sargent and James Whistler, the devitalized Henry James, and the rococo architect Stanford White, were the models which all cultivated Americans should imitate.

Now there was something pretentious and false about even the culture of these gentry. It was not deeply rooted in either learning or emotion since these were qualities which were respectively too austere and too compelling for timid men. These men concerned themselves therefore with more trivial subjects and laid their emphasis upon self-conscious techniques rather than upon subject-matter or theme. The classic expose of this pretentious much ado about nothing was expressed fifteen years before by the inimitable W. S. Gilbert in his ope *Patience* which should have laughed Bunthornism out existence and have deterred the men and women of th generation from "uttering platitudes in stained-glass titudes." But fortunately it failed and tens of thousan of the leisured class in Western Europe and Ameri succumbed to the enervating influence of the pursuit culture for its own sake.

It is surely worthy of note that the lives of nearly of the leaders of this movement ended in personal di aster and disgrace. Their lives were not founded up the rock of character and self-sacrifice. They were i stead stagnant pools of inaction not purified by who some participation in the stream of events. The resu was that they drifted inevitably into drink, drugs, adu teries, and in many cases homosexuality. Most of th could have been detected from the style and subject ma ter of their works. Their sins could not be kept secr for long but became public and the houses of their live built as they were upon sand, collapsed. The picture Oscar Wilde, puffed and swollen and with rotting tee ending his days in a sordid pension on the left bank of t Seine and still furtively engaging in homosexuality wi Lord Alfred Douglas showed in horrible form the e end to which such lives must inevitably come, even mo graphically than had his own *Picture of Dorian Gre* and a century and a half before, Hogarth's series on T *Rake's Progress.*

After the first World War, another attempt to achie culture divorced from character was made by the se styled intellectuals of the Western World. Bloomsbu in London, the left bank of Paris, Greenwich Village New York and their host of lesser counterparts we filled with young men and women who, in the name art, were attempting to escape from morality. In paintin the School of Paris and the abstractionists with th doctrine that art must be stripped of meaning, dominat the scene.

In the ten years from 1920 to '30, Proust, D. H. Law ence, and Aldous Huxley became the prevailing litera gods while Noel Coward came to be the leading dram tist. The first of these writers spent his great talents trying to recapture the spirit of a society, which, one d covered as one went through the successive volumes wi increasing horror, was largely peopled by perverts wh the remaining three exalted sexual promiscuity. A other exodus from America took place of those who legedly found American life to be too "coarse" and w settled down on the left bank in Paris to lead the so-call larger life. I well remember an evening in the late twe ties which I spent in Paris with the leader of this gro of expatriates who had earlier edited a scathing book

ove it was impossible to lead a cultivated life in these ited States. I believe he originally came from Ohio. e gentleman was groggy from a prolonged drinking ut, one eye was closed as a result of a fight over a ly, his face was swollen and unshaved, and his mouth ould have made a dentist weep. This exponent of the ts was practicing his profession by reporting the horse- es at Longchamps for the Paris edition of the New ork Herald and his conversation showed less wit than common, I am told, in one of our west side saloons in icago. Nor was it merely the private lives of this neration which were lost. When the hour of trial came d the Nazis broke into France, these men were not fenders of freedom. Instead most of the members of e School of Paris and most of the members of the inter- tional set became collaborationists, and so the evils of nother generation festered in dark alleys and in the agnant pools of life.

Now after a second World War, there are signs that embers of a still third generation are about to separate emselves from the stream of life and seek satisfaction a pursuit of the senses disguised as culture.

It may perhaps be legitimately objected that thus far, have painted far too lurid a picture. Those who pursue lture exclusively do not in the main use it as a mere oak for vicious living. There are instead a host of schol- rs and aesthetes who seek culture in a discriminating anner which separates them sharply from the tosspots f Montparnasse. Such are men of the stamp of Henry dams, Henry James, Paul Elmer More, and Henry wight Sedgwick. Every university has men and women this type as do museums and libraries while there are merous private scholars who fall within the category. ost of these people are charming and frequently they e very decorative.

But however attractive such persons may be, we all, think, recognize a lack in them. What they lack is rength. Because they have withdrawn from the stream f life, they have not in general developed virility of haracter. In consequence they are often precious and equently querulous. Henry Adams is the perfect ex- mple of this type. Thirty years ago everyone was read- ng the autobiography of Henry Adams and it is still a ood book to read. He could never soil his hands with he dust of conflict and so he not only kept out of the ivil War but also out of all the social movements of the ext half-century. Learned in British and American istory and in medieval art and thought, a dabbler in hysics, he was after all a mere spectator of life. For early forty years, he looked across at the White House om his elegantly furnished home on Lafayette Square nd lamented the times, which did not recognize his pre- minence by making him without toil or effort, President f the United States or at the least Secretary of State r Ambassador to Great Britain. His great-grandfather ad been President, his grandfather had been President, is father had been Minister to Great Britain and nearly resident and he was an old man looking across at the hite House and lamenting the times and customs. That e was not chosen President or Secretary of State or Ambassador to Great Britain was strong proof in his mind of the disintegration both of matter and of society. With all of Adam's brilliance, there was a strong under- current of futility in his life of which he was uneasily aware but which he obstinately refused to cure.

In a similar vein the chief impression which one gains from the lives of Henry James and Logan Pearsall Smith is that of subtle but rootless artists who, fleeing from the crudities of a vigorous country, sought refuge in the de- caying folds of the class-stratified society of England.

In short, the pursuit of culture to the exclusion of character gives us men who are at best fragile and at worst vicious. When the storms of adversity beat upon them, as happens upon occasion to most lives, they tend to go down in futility or in failure. Similarly since there is constant struggle between societies, those in which men have lost the will to sacrifice for the common good fall before more virile and more cohesive groups. In the testing fires of time therefore the quest for culture div- orced from character does not have survival value.

CHARACTER ALONE

But now let us examine the other side of the shield and consider those who have concentrated upon character to the neglect of culture. We all know such people and in general they are somewhat unlovely and unattractive. The Puritans for example made the development of char- acter their self-conscious goal and believed that works of beauty were sinful expressions of the evil spirit. Oliver Cromwell and the supporters of the Commonwealth broke up the art collections of Charles I to the lasting loss of England and the eternal gain of the continent, much less gain to the paintings which were sent from England. In this country, the Puritan influence was hos- tile to art and to culture and has been the strongest single influence in repressing it. For generations, it helped to freeze the genial currents of the soul and created a so- ciety as aesthetically barren as its rocky hillsides and as emotionally cold as its winters up to this winter. There are few more repellent characters in all of American history than Cotton and Increase Mather and Jonathan Edwards who were the high priests of New England the- ology. While Puritanism helped to permeate the country with a sense of social responsibility, for which we owe it a great debt, it did not produce loveable or well-rounded men and women. And I think I can speak about that be- cause I grew up in New England. Being a Democrat, I had to leave there in order to get a living.

In a similar fashion, the Evangelical movement which spread through Protestantism in the 19th Century helped to purify the national character, but it was certainly ad- verse to the arts. Largely insensitive to beauty, it gave us the mawkish hymns of Sankey and the fiery exhorta- tions of Moody as the corporate expression of religion. To those who believed in the privacy of sacred emotions it was somewhat shocking to be accosted on the street by Moody and his followers and asked point blank if one was "saved." To what emotional excesses and aesthetic ugliness such tendencies could lead was well exempli-

fied in the conduct of the frontier camp meetings and the revivalist activities of Billy Sunday and Aimie MacPherson. I may say, one of the glories of the Lutheran Church has been that it has preserved in a religious setting the magnificent music of Johann Sebastian Bach.

In modern times with its shifting of emphasis from individual salvation to social well being, we all know the well-meaning reformers who are so busy trying to reform society that they neglect to enrich their own lives with beauty or to deepen them with thorough study and contemplation. I know them well because I happen to be one of them myself. There is nothing more exhausting than to move from one meeting to another with no time for personal development and I sometimes believe that one reason why those of us who have fallen into this treadmill have so little effect upon the world is that we communicate this feeling of exhaustion to those we meet and give to them an uneasy sense of being devitalized.

BOTH CULTURE AND CHARACTER

The truth of the matter is that for a well-rounded and effective life and for a strong yet attractive society we need a combination of character and culture. For these are not competing, but rather complementary qualities. The great and winsome characters of history have always been men who have combined these attributes. To the student of art Michaelangelo is loved as the superb sculptor of the Moses, the bound Slaves, the great Pietas, the figures of Night and Day, Morning and Evening; as the matchless painter who, confronted with terrific difficulties, poured out his fiery genius in the breath-taking scenes and figures on the barrel-shaped vault of the Sistine Chapel and who as an architect gave us the perfectly swelling dome of St. Peters, later copies of Saint Paul in London and the Capitol in Washington and in all our state capitals with the exception of three and most county seats as well. But Michaelangelo was also a devout Christian who despite his ties with the Medici, like Botticelli, followed the reformer Savonarola in his efforts to purify the Church and State. He was also the passionate Florentine patriot who, when others fled, volunteered to help defend Florence against both Pope and Emperor and was in charge of the fortifications of his beloved city in the terrible siege of 1529-30. Like a sturdy soldier, he spent his days upon the walls of Florence fighting off the imperial armies and then would steal into the basement of the little church of San Miniato and work away at his figure of Night.

Of all our Americans, Jefferson was perhaps the most many-sided. Author of the Declaration of Independence and the Virginia Statute of Religious Freedom, reforming governor of Virginia, minister to France, Secretary of State, Vice-President, founder of the Democratic Party, leader of the popular forces in the country and one of our great Presidents, Jefferson's talents were of a high order in many diverse fields. One of the great masters of literary style, he was also a practical inventor, a student and practitioner of scientific agriculture, an acute observer of natural science, a skilled parliamentarian, his manual on parliamentary law still furnishes the basis for the d bates in both the Senate and the House, an amateur m sician, and a far-seeing educational reformer. By his d sign and construction of Monticello and the old camp of the University of Virginia, he so blended the arts architecture and landscape gardening as to give to t world the perfect examples of elegant simplicity. Cultu was an integral part of Jefferson as was his passiona belief in the ultimate sovereignty of the people and l political skill and organizing ability.

It is still the popular fashion to regard Lincoln as crude and boorish countryman who only grew into poli cal greatness and normal nobility during the heat a passion of the Civil War. The late Senator Beverid who started his biography of Lincoln which was int rupted by his death, after he had brought Lincoln to t Presidency but did not cover any of his life as the Pre dent, and the impression one gets from reading Bev idge's biography is that Lincoln was, until he reach Washington, a very poor sort of fellow, by no means good a man as Albert J. Beveridge who, if he had liv at that time would have done a much better job. Cl students of his life have long known that the style whi flowered so perfectly in the Gettysburg Address, t Letter to Mrs. Bixby, and the Second Inaugural was n a matter of sudden growth. From the recent excelle collection of Lincoln's speeches and writings by Roy B ler, we can see the early roots of Lincoln's style. I a you to read the Peoria speech of 1854 against the Kans Nebraska Act which was powerful in logic and apt a cultured in expression. The "House Divided" speech Springfield in June of 1858, the Freeport Speech of la in the same campaign, which though it elected my nam sake and distant kinsman, Stephen A. Douglas senat defeated him for the Presidency and really made Linc president, and the Cooper Union Speech of early 18 are all remarkable performances. The man who co write such addresses as these and the haunting farew to Springfield, was already a master of English style b fore he stepped over the threshold of the White Hou And this mastery was largely due to study and reflecti upon the two most penetrating literary analyses of lif namely the Bible and the plays of Shakespeare.

In our own time and in my own city, another saint mankind lived amongst us in the person of Jane Addam Even her once bitterest critics now recognize her what she was, namely the embodiment of active and telligent goodwill. In the fifty years she lived in our ternally sordid West side, she was the greatest force good that my city and state has ever experienced. H she was also one of our best writers and most penetra ing thinkers. Thoroughly rounded in the literature of countries, she absorbed these into her personal life. student of art and architecture, she insisted that the p had the right to beauty as well as the right to bread. art museum, musical clubs, and drama groups were tegral parts of Hull House. Realizing the importance handicraft, she set up a historical museum at Hull Hou for the textile and other industries which long prece the great museums of industry in Munich and in Jacks

k. Believing as she said that those persons were most tivated who could put "themselves in the place of the atest numbers of persons," she traveled frequently ough all sections of the world. A cultivated citizen of entire globe, she was yet deeply rooted in Halsted eet and the 20th Ward, one of the toughest wards in city. Under her, Hull House became the spiritual ter, not only of a city and a region but in one sense of country itself.

shall offer but one more illustration, namely Albert hweitzer. One of the great organists of all time, the thority upon the life and music of Johann Sebastian ch and a penetrating student of philosophy, authority on the life and meaning of Jesus, Schweitzer became utely conscious of the wrongs which the white race d inflicted upon the blacks. His inner voice would not him rest and he felt an even stronger obligation to ake a personal atonement for these sins of our race. So studied medicine and thirty-five years ago, yes, near- forty years ago went out to the Congo to give his life a doctor and surgeon to the ignorant blacks of that rk continent. There he has labored for nearly forty ars. In the heart of the African forest, he has become great doctor and a great surgeon with his skill dedicat- l to humanity. And yet he is an even finer organist an ever before and no one can listen to his playing of ach without feeling that his unselfish life has somehow lped him better to understand and to transmit those ble harmonies.

These are men and women who to a supreme degree ave been able to combine culture and character. And is is worthy of note. Their culture has been at once eeper and purer because it has grown in a nobility of ul. Can there be any comparison, for example, be- ween the integrated and harmonious Jefferson with his road sympathies and the querulous Henry Adams, de- id of human affection? Or between the mighty Mi- haelangelo and the rootless members of the School of aris? Or between Tolstoi, seeking to live a life of self- crifice and the self-indulgent Pre-Raphaelites and con- ributors to the Yellow Book? Or between our politician- aint Lincoln and the artful poseur Disraeli? We need ot go as far as Tolstoi did in maintaining that there can e no art which is not based on morality but surely we an say that self-sacrifice, sympathy, love, pity, courage, nd active goodwill ennoble art and give it a meaning be- ond that given by mere excellence of technical form. A oble message is, as the American critic Van Wyck Brooks has pointed out, essential for a noble art.

Is it not also that those who refresh their spirits from he fountains of culture can at once give more to their ellow men and cause them to desire excellence more rdently than those whose characteristics are graceless irtue? There have been other settlement workers as elfless as Jane Addams but none who had so much to give or whose appeal was so compelling. There have been others besides Tolstoi and St. Francis who have obeyed our Saviour's injunction to give up our worldly goods and serve the humble and disinherited but none whose impression on men have been so great. Just as character ennobles culture, so does true culture make character attractive and in the best sense of the term winsome.

Nor should we poor humans be discouraged because we personally do not have the genius of character or of artistic ability to make of our lives the superb successes of those whom I have mentioned. The point is that we can make *greater* successes of our lives than we are doing and that by cultivating both character and culture we can better realize our possibilities.

Here again Goethe has shown us the way by reminding us that culture is best developed in solitude but character in the stream of events. We need quiet in which to study, to practice, to think and to create. Neither the message nor the technique of the great masters is to be understood amidst the blare of radios and loud speakers. To understand and to appreciate, we need to withdraw and then humbly to examine. The distractions of the world must be excluded before we can grasp the inner meanings of *Hamlet* and *Macbeth,* the beauty of the *Ode to a Grecian Urn* and *To a Skylark,* the diapason of *War and Peace* and the depth of the *Brothers Karamazov.* One must strain one's attention to the utmost to get the full meaning of Michaelangelo's paintings of Creation, of Adam and Eve, and of the Prophets and Sybyls which adorn the ceiling of the Sistine chapel in Rome or to appreciate the sensuous beauty of Cirgione's Venus, his Fete Champetre, or his Soldier and Gypsy. If one goes to a concert to hear Beethoven's Fifth and Ninth Symphonies or Bach's Bradenburg Concertos, one must be oblivious to the crowd. It is in quiet gardens and fields that we can appreciate the infinite diversity of the forms of life with which nature clothes the earth. It is only in peace of spirit that the voices of the saints speak to us in the Sermon on the mount and the Little Flowers of St. Francis and in the Journal of John Woolman.

APPRECIATION OR CREATION?

But perhaps I should interpose a further thought at this time. Clive Bell, the disappointed painter turned critic, maintained that culture was primarily a matter of appreciation rather than of creation, that the critic was more important than the artist. This seems to me to be an error. I believe instead that culture is based more upon active work than upon passive absorption. Only if we try to create, do we really understand the problems of design, the nature of the materials with which one must work and the difficulties of so shaping them as to realize our purposes. This is as true in literature as it is in physics; in sculpture, painting, and in music as it is in wood-working, cooking, mountain climbing, war and politics and I would say that politics is as worthy of the attention of man and is as much of a fine art as is cooking or wood-working. Those who sit in the cultural grandstand and content themselves with passing judgment upon the plays and participants miss the real insights and lack the real thrills. Their culture is derivative and somewhat stale, not first-hand and fresh. It is better to be a Michaelangelo, a Masaccio, or a Daumier than a Clive

Bell or a Roger Fry. It is better to be a Beethoven than an Ernest Newman, a politician than a professor of political science, and an Eisenhower than a Ralph Ingersoll. It is well for seekers after culture to discard the leisure class interpretations of the arts and to become instead active, even if grossly imperfect, practitioners. There is an old maxim in this connection. You know the saying, "Whatever is worth doing at all is worth doing well." There is another saying that I like, "Whatever is worth doing at all is worth doing badly." Namely that you should not be afraid to try. That what you are trying is worthwhile even though you make something of a fool of yourself in your first efforts.

But whether one concentrates upon appreciation or upon creation (and the truly cultured person will devote himself to both), each of these approaches to culture must be largely carried out in solitude. One must work in loneliness to create. Michaelangelo shut the society of Rome and even of Pope Julius himself from out of the Sistine Chapel, locked the door and he labored with intensity of spirit to create his idealized figures of beauty. Beethoven composed his symphonies far away from the hubbub of Vienna and Emerson found sanctuary in rural Concord, not in academic Cambridge or urban Boston. The architect knows that he must spend lonely hours at his drafting board; the scientist that months and years must be devoted to his laboratory. Darwin worked for nearly two decades in the isolation of his Kentish village before he was ready to let the early vision of evolution as revealed on Galapagos go forth to the world with the massed proof of the Origin of Species.

So it is with all creative artists. They cannot work effectively if the world is constantly peering over their shoulders. Michaelangelo, as Vasari tells us, was careful as he was working on his last Pieta, not to let his shadow fall upon the stone from which he was slowly hewing his design. For while creation must probably be personal in its origin, it must be impersonal in its execution. No shadow of self-consciousness or of posturing may fall upon the work itself if it is to be effective. One cannot strike attitudes in private unless one is a consummate ass, like Roscoe Conkling, the politician of the Gilded Age, of whom it was said that he was the only man in America who could strut sitting down. To protect one's work against oneself, as well as against the crowd, one must create in quiet.

But if solitude is needed in which to develop culture, so is the stream of events the milieu in which character must grow. It is true that moral insights come most readily in quiet and that we can best fix the course of our lives through contemplation and silent prayer. This is one of the great contributions of the Quakers and of the mystics. But action is at once the test and the developer of character. Some years ago Irving Babbit and Paul Elmer More launched their brand of humanism, I think it was twenty years ago almost precisely now, in 1930, with its doctrine that the moral muscles must only be flexed in private and that man's only public duty was to use the inner check and to refrain from action. Th negative doctrine can only produce anemic characte who pursue a fugitive and a cloistered virtue forget of the fact that virtue itself must, as Milton said, run due course and that not without dust and heat. To really good, one must be good for something, for virt like everything else is functional.

It may be possible to be a sunshine patriot and a su mer soldier with a heart overflowing with self-proclaim patriotism, but the real test comes when one must a vance over a terrain swept by artillery or machine g fire or hold on doggedly when outnumbered and expos to ice, snow, or driving rain. That, as we say, in t Marine Corps, separates the men from the boys. In t fires of danger, hardship, and discouragement, the sold can forge courage and a steadfastness which can endu even unto death itself.

There are also many who profess their devotion to t common good but the test is whether they are willing work for it; to ring the doorbells of an indifferent citize ry and to brave the opposition of the powerful forces entrenched greed. He who would defend the comm good must be ready to sacrifice leisure and frequen even his own reputation. For special privilege is near always ready to besmirch the good names of those w venture forth against it. Indeed I sometimes think th the active practice of the public good requires an ev higher type of courage than that required of the comb soldier. For whereas our military enemies seek only destroy the body but leave the soul unscathed and on good name unblemished, the first efforts of political o ponents seem so often to be concentrated upon the ru ing of one's reputation and the embitterment of on soul.

Similarly it is not hard in solitude to wish all ma kind well but the test is whether we do in fact visit t sick, feed the hungry, clothe the naked and protect t weak as our good Lord said in the 25th chapter of Mi thew. Unless we do, our protestations of virtue are h empty words. We give verbal adherence to the idea charity but are we truly charitable in our judgment our actions towards our associates? Do we treat the as friendly comrades in a beloved society or as co petitive rivals whom we must elbow out of the way? A we in fact greedy? The test is whether we take for ou selves more than our share of the world's goods, enjo ments, and honors. There is in fact no ethics but soc ethics—the ethics of men living kind, useful, and unse ish lives in a common society.

And so one must end. Culture and character, solitud and society, contemplation and creation are all essent parts of the harmonious and integrated personality whi as it moves through time can acquire strength and up occasion give forth those chords of harmony which ma of such men and women a choir, visible and invisib "whose music is the gladness of the earth." May th university swell that chorus of music in the centu which is to come.

American Lutheran Conference Meets

H. L. Yochum

THE PERIODIC QUESTION, Has the Conference served its purpose and should it now disband? had special significance at the 1950 convention which et at Sioux Falls, South Dakota, Nov. 8-10. This was e twentieth anniversary of the organization of the nference. And to some it seemed that current trends Lutheran unity made the Conference superfluous.

President Stavig expressed the opinion of most of the 3 delegates present when he commented just before e close of the convention: "The Conference closes this nvention a strong force in American Lutheranism, nvinced that it has continued contributions to make rough unfolding opportunities and responsibilities to nerican Lutheranism."

In his opening address Dr. Stavig traced the develop- ent of the Conference and present moves toward Lu- eran unity, calling the Conference "a school in cooper- ion" which has "made us ready for larger opportunities working together." In one of the resolutions adopted the convention note was taken "of the fact that twenty ars ago five Lutheran church bodies entered into an sociation involving official church fellowship on the sis of statements regarding doctrine and practice known the Minneapolis Theses." Citing as some of the bene- ts of this association "better understanding and a grow- g sense of unity," "the sharing of distinctive heritages the enrichment of all," these resolutions voiced thanks God, appreciation for the services of leaders during ese two decades, and a prayer for God's guidance "as e welcome opportunities of continued usefulness during e critical years confronting us."

The matter of chief interest to all was Lutheran unity. n Thursday morning a panel of the five synodical pres- lents provided "An Interpretation of Convention Action n Unity Proposals." In the absence of Dr. Poppen, due the illness of Mrs. Poppen, his paper was read by the onference secretary, Dr. Menter. Noting the enthus- asm for the proposed merger of at least three bodies in he Conference, he warned that this should not be hin- ered by anyone. He interpreted the acceptance of the Common Confession" by both the Lutheran Church— Missouri Synod and the American Lutheran Church as forward step, not calling for church fellowship but in- licating that recognition, transfer of members, and avoid- nce of opposition churches should follow. Our attitude oward the United Lutheran Church in America is sin- ere; we desire some sort of all-Lutheran conferences; we wish that all five bodies in the Conference may be- ome one.

As. Dr. Bersell had been called away from Sioux Falls is paper was read by Dr. Emil Swenson. The consistent ndeavor of the Augustana Lutheran Church to advance "as near a total merger as possible" was described, followed by "the disconcerting verdict . . . that our generation is not yet ready for Lutheran union." Since efforts to unite all participating bodies of the National Lutheran Council have failed, there is interest in a merger of Conference bodies. Let us have no offensive or defensive alignments!

Dr. Aasgaard, president of the Evangelical Lutheran Church, recited the process needed to unite various Norwegian Lutheran groups thirty years ago, and warned that we should not be too hasty now. He emphasized the importance of the National Lutheran Council and the desirability of including the Missouri Synod in that group. He explained that the actions of the E. L. C. were not a "brake on unity" but a realistic approach to the issues involved.

Dr. T. O. Burntvedt, president of the Lutheran Free Church, stated that while his Church was not now greatly interested in union, due to its distinctive emphasis on decentralized church government and participation of laymen in the work and worship of the Church, it is not isolationist or indifferent to doctrine.

Pastor Hans Jersild, president of the United Evangelical Lutheran Church, successor to the sainted Dr. N. C. Carlsen, stressed the spiritual unity of all as basic to any unity and urged that we move forward to our desired goal together.

"The American Lutheran Conference in the Light of the 1950 Unity Decisions" was the subject of a very frank paper by Dr. O. A. Benson, vice president of the Conference and vice president of the Augustana Lutheran Church. He challenged some of the attitudes reflected, he asserted, in resolutions of some of the Lutheran church conventions, declared that these actions were inconsistent and confusing, and felt that the proposed merger of three bodies would weaken the Council's unity, jeopardize mutual confidence in the Conference, and retard total unification, though bring three bodies together. He insisted that the Augustana Lutheran Church is bibliocentric and conservatively Lutheran, and should not be by-passed in the present merger negotiations.

Two other addresses were highlights of the convention. Dr. B. M. Christensen, president of Augsburg College and Seminary of the Lutheran Free Church, spoke stirringly on "The Responsibility of the Lutheran Church toward Spiritual Awakening in America Today." Dr. F. A. Schiotz, executive secretary of the Commission on Orphaned Missions and Younger Churches of the National Lutheran Council, gave a vivid picture of the grinding poverty of the Far East and the problems which must be faced by the Christian Church in dealing with

racial and nationalistic tensions, lest these vast fields fall prey to communistic propaganda by our own default.

Resolutions were adopted in memory of Dr. Carlsen and Rev. John Houkum, whose deaths occurred during the biennium; recognizing twenty years of service as treasurer by Mr. Otto Leonardson; expressing emphatic opposition to representation at the Vatican; condemning the papal proclamation of the bodily assumption of the Virgin Mary as unscriptural and a "superstitious error" which "widens still further the cleavage in the Holy Christian Church"; and declaring the stand of the Conference on War and Peace. (Note: the complete report of the Resolutions Committee will be found below. Ed.)

A lively discussion arose over the proposal that the publication of the *Outlook* be discontinued in view of financial difficulties. It was resolved to refer this matter to the Executive Committee with power to terminate the *Outlook* as of March 1, 1952, if necessary.

Dr. H. C. Hoyer reported on the progress of our cooperative work in American Missions in the National Lutheran Council. Rev. Joseph Simonson told of the wide coverage and good attendance noted in the Lutheran Seminars sponsored by the Conference in 1949. Dr. Donald Heiges reported on Student Service as effectively carried on by the National Lutheran Council.

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RESULTS OF THE ELECTION

A. L. Conference, 1950

President: Dr. Oscar A. Benson, Worcester, Mass. (Aug.)
1st V. P.: Rev. Melvin Olson, Lamberton, Minn. (L.F.C.)
2nd V. P.: Rev. V. T. Jordahl, Mason City, Iowa (E.L.C.)
3rd V. P.: Dr. C. C. Madsen, Blair, Nebr. (U.E.L.C.)
Secretary: Dr. Norman A. Menter, Detroit, Mich. (A.L.C.)

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REPORT OF COMMITTEE ON RESOLUTIONS

1. TWENTIETH ANNIVERSARY OF THE AMERICAN LUTHERAN CONFERENCE

At the tenth biennial convention of the American Lutheran Conference we take note of the fact that twenty years ago five Lutheran church bodies entered into an association involving official church fellowship on the basis of statements regarding doctrine and practice known as the Minneapolis Theses.

Under God's blessing this fellowship of leaders, pastors, and laymen of the constituent churches has fostered better understanding and a growing sense of unity, has promoted the sharing of distinctive heritages to the enrichment of all, has facilitated the discovery and development of numerous areas of cooperation in study and activity, and has served as an agency whereby common interests could be served more efficiently by the combined resources of all. The benefits of two decades of such association have been directly and indirectly extended to most of American Lutheranism and have contributed to the success of other intersynodical endeavors.

Therefore we thank God for His gracious guidance and blessing throughout these twenty years, for the growing spirit of unity and cooperation and the enlarged vision which our fellowship in the American Lutheran Co ference has effected. We recognize with appreciation t devoted service of those who have been the leaders the Conference, some of whom have been called to the eternal rest and reward. We look to God for directi as we welcome opportunities of continued usefulness du ing the critical years confronting us.

2. IN MEMORIAM

During the past biennium two leaders of the Americ Lutheran Conference have been called to the Churc Triumphant:

Pastor John Houkom, a faithful minister of the L theran Free Church, one of the leaders of that Churc also a Vice-President of the American Lutheran Confe ence, respected by all for his consecration, clear thinl ing, and cordial fellowship.

Dr. N. C. Carlsen, president of the United Evangelic Lutheran Church for nearly twenty-five years and member of the Executive Committee of the American L theran Conference, beloved by all for his kind, sincer humble, and saintly spirit and life. He it was who too the initiative in calling together representatives of ou five constituent church bodies to consider organic unio and he served as chairman of the joint delegations fo union negotiations until his death.

We hereby bear testimony to the contribution whic these two faithful servants have made to the spirit an work of the Conference. We express our deep sense loss in their passing from us to the saints above. We giv thanks to God for all He has done through them and the ministry. We pledge ourselves to cherish their memo and to emulate their godly character and life.

3. RECOGNITION OF FAITHFUL SERVICE

For twenty years, throughout the entire history of t American Lutheran Conference, Mr. Otto Leonards has discharged with fidelity and distinction the duties Treasurer of this organization. We hereby express him the gratitude and high regard of the Conference f his devoted service and in recognition thereof instru the President and Secretary to have inscribed on a sui able scroll a fitting tribute and in the name of the Co ference to present to him this token of our appreciatio

4. REPRESENTATION AT THE VATICAN

The American Lutheran Conference declares itself em phatically opposed to any representation of the Unit States of America or its president at the Vatican sin that would be a manifest violation of the principle separation of church and state, would give offense those not members of the Roman Catholic Church, an would aggravate religious antagonisms which threat the unity of the American people.

5. PAPAL PROCLAMATION

Noting that Pope Pius XII has proclaimed the dogma the bodily assumption of the Virgin Mary, we as Luthe ans must protest that there is no basis for such a doctri in the canonical Scriptures and that the ecumenical cree of Christendom make no room for it. To bind upon t conscience of Christians as an article of faith any doctri

ot clearly revealed and taught in the divinely inspired criptures is a palpable and presumptuous sin, which idens still further the cleavage in the Holy Christian hurch. In the face of this superstitious error we must gain assert that it is Christ alone who saves us and who, ith the Father and the Holy Ghost, is to be honored ith prayer and adoration.

WAR AND PEACE

Keenly sensible of the grave international crisis which gain confronts a world still suffering from the brutal humanity of two frightful conflicts within a single generation, and in the conviction that another world war would unleash weapons that could conceivably bring omplete chaos and disaster to civilization itself, the American Lutheran Conference raises its voice in protest gainst that type of military mind which looks upon a war as inevitable and which advocates the use of force s the only means of solving international problems. We believe that the rule of law, supported by the collective conscience of mankind, must be applied to nations as well s individuals, and we express the hope that the United Nations may become, under God, an instrumentality to establish the sovereignty of international law and to maintain the peace of the world.

We charge those in authority in our own government o give every possible support to the peace efforts of the United Nations, to avoid scrupulously any act that would make us morally responsible for war, to explore every avenue of approach to bring to an end the present impase in diplomatic negotiations, and to seek by every proper means to receive the dangerous tensions which now threaten the peace of mankind. We exhort our own people by word and deed to give their wholehearted support o those Christian principles of justice, righteousness, and charity that make for peace between nations and individuals.

We are convinced that the malady which afflicts the world is spiritual in character and consists essentially of human distrust and hatred, selfishness and greed. Its remedy therefore in the final analysis must be found in a transformation of human society through the regeneration of the individual. In the world situation of today our Savior's commission to His Church to evangelize the world is laid upon us with compelling urgency, while it is yet day.

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REPORT OF THE COMMISSION ON SOCIAL RELATIONS
Sioux Falls, November, 1950

MAN AND THE LAND

1. The land is God's gift to man, entrusted to him with instructions to subdue it, cultivate it, and conserve it, in order that it may produce food for the race as well as many other of the necessities of life. "Jehovah God took the man and put him in the garden . . . to dress and keep it" (Gen. 2:15).

2. The good earth which God has created is always subject to change. Where forces within nature destroy the prevailing equilibrium, other forces of nature offset these and develop a new equilibrium. Man, however, has it in his power to change nature to such an extent that nature is not able to restore the equilibrium. Man is the greatest disturbing factor. "He sets mighty changes going, destroying forests, upturning the sleeping prairies, flooding the deserts, deflecting the courses of rivers, building great cities. He operates consciously and increasingly with plan aforethought; and therefore he carries heavy responsibility" (Bailey, *The Holy Earth).*

These man-wrought changes may be, and often are, in harmony with God's mandate to subdue the earth, but too often they are in conflict with God's purpose, and result in the destruction of God-given resources.

It is man's responsibility to conserve the resources of the earth and to pass them on either unimpaired or improved to the generations to come.

3. It is estimated that in America to date careless farm practices have destroyed fifty million acres; nearly destroyed another fifty million; seriously impoverished another one hundred million. America cannot live if this waste continues.

4. In its teaching of stewardship, the Church must not neglect to preach and teach stewardship of the land, which must needs embrace conscientious care of, and conservation and improvement of the land.

5. It is in accordance with the divine purpose that the land be owned and cultivated by families. The Mosaic Law provided that land was not to be sold in perpetuity, and also that at the time of the Jubilee (every 50th year) land that had been sold was to be restored to the family whose patrimony it was (Lev. 25). In keeping with this principle, Isaiah utters strong words of censure and condemnation: "Woe unto them that join house to house, that lay field to field, till there be no more room, and ye be made to dwell alone in the midst of the land" (Isaiah 5:8).

While we cannot say that these provisions of the Mosaic Law are binding upon us in the exact wording of the Old Testament, the Mosaic Law in this matter does emphasize principles which we of today should recognize in the interest of an equitable distribution of the land, and as a warning against the dangers involved in allowing the land to become owned by a few great landlords, while the majority of those who live on and off the land can call no part of it their own. It is a principle which encourages the ownership, and cultivation by the owners, of family-size farms.

6. The ideal farming community is one which is made up of family-size farms cultivated by the owners. Insofar as absentee landlordism and "sidewalk farming" has a primary interest to make the largest possible profits for owners while little or nothing is contributed toward the building up of the community, it is a development to be deplored and discouraged as tending toward the disintegration of the community through the gradual breakdown of churches, schools, welfare programs and community consciousness in general.

7. The Church should encourage the ownership of family-size farms and the cultivation of these farms by the actual owners, or members of their family circle. For in communities of owner-operators the opportunities for better homes, better churches, better health, better conservation of the soil, and general welfare are the greatest. We need to realize that the owner-operated farm is one of the strongest bulwarks of our democracy.

8. The Church should help its members, especially those on the farms, to regard agriculture not merely as a business but as a way of life. When all the members of a family work together as partners with one another and co-workers with God in His continuing work of creation, agriculture brings spiritual as well as material blessings, and contributes toward the building of integrated and happy communities.

9. Where there are tenant farmers in a local parish, the Church should interest itself in these tenants, help them to become integrated into the church and community, and to share alike in the benefits and responsibilities of communty life.

10. The Church at large as well as the local congregation should encourage and assist tenants to become farm owners. The Church at large especially should give serious consideration to devising ways and means for extending material and financial assistance to worthy farm tenants who desire to become farm owners.

11. The Church should encourage its young people, more particularly its farm youth, to choose agriculture as an especially desirable way of life, a vocation in which they have unique opportunities to be co-workers with God in this noble and most fundamental of all occupations.

12. In order further to attain this end the Church's junior and senior colleges ought to offer courses in rural sociology and others contributing to an understanding of rural life in order to encourage a goodly number of their graduates to return to the farms as model farmers and Christian citizens who by their example and influence will raise the standard of farming, help to build churches and schools, and create a rich and fruitful community spirit.

13. The Church should endorse the following words of Walter Clay Lowdermilk:

> "Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by thy herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of thy land, thy fruitful field shall become sterile, stony ground and wasting gullies, and thy descendants shall decrease and live in poverty or perish from off the face of the earth."

EUTHANASIA

1. "Thou shalt not kill" is one of God's fundamental commandments governing the relations of man with his fellow men. The wilful destruction of the life of another human being, except for the preservation of life, is a denial of the positive, life-affirming aspects of Christianity.

2. The Christian believes that human life is precious God's greatest gift to man, and that God has a purpose for the life of every human being. Should his life be ended by a tragic death at an early age, or marked by a serene passage into mellow old age, or a lingering affliction with an incurable malady, an individual's passage through life nevertheless serves some constructive, humanly unfathomable purpose of God.

3. The Christian believes that God's ultimate will always prevails, but he recognizes that through man's exercise of free will the ideal life pattern God wishes for man is frequently frustrated in the lives of individuals.

4. The Christian believes that God permits a human being to enter eternity only in accord with the ultimate purpose of that person's life, or as it may have been affected by man's exercise of free will. He believes further that no man individually should determine either for himself or for another the moment when life shall cease.

5. So-called "mercy killings" of human beings who supposedly are incurably ill must be regarded by the Christian as a violation of God's fundamental law, "Thou shalt not kill." They involve man's assuming responsibility for making a decision upon which he has insufficient information and for which he has no God-given authority.

THE CHRISTIAN'S EVALUATION OF CONTEMPORARY LITERATURE

1. With the increase of education and leisure time, and despite the attraction of other and newer types of entertainment and new ways of disseminating information, literature remains a powerful force for the formation of opinion, attitudes and ideas. The literature of the day may be assumed to reflect rather accurately the thinking and the spiritual state of the American people.

2. It can be assumed that neither the Christian nor anyone else can evaluate the literature of any period without some acquaintance with it. Because of its extent and variety and because much modern literature is different in form and technique from the conventional, such evaluation may require not only considerable time and effort but also a willingness to accept new forms and techniques of poetry and prose and to accept old truths couched in new imagery.

3. The Christian—and more particularly the Christian leader—should read, either directly or through reviews sufficiently to be informed on the thought of his generation, and to see more clearly how the Christian Church can meet the needs of his day.

4. The Christian must read critically, realizing that even as the literature reflects the thought and the spirit of the time, so also it helps to form the thought and the character of those who read, including the Christian himself. The mature Christian must assume some responsi

y for guiding the reading of the immature, and must o the less mature to evaluate and interpret what he ds.

. The Christian should recognize that the depressed, llusioned tone of much modern literature, the sordid lism, and the vulgar or profane language may in mselves be an indication of a need for higher values. some literature the sense of this need is evident; in er works there appears a bleak acceptance of a situ- n in which absolute values no longer exist. Modern rature also gives some evidence of a striving for the el and the different, seemingly often to shock rather n to delight.

. Literature which is hopeful and inspirational, which es its optimism on the Christian hope, and which has arly adopted Christian values can be found even to- y. It is unfortunate that some of the material written m the Christian perspective has been unrealistic and rtistic, its appeal and influence thereby being sharply ited.

. By means of discussion of books in present church anizations, through the formation of reading circles, ough the building of church and organization libraries d in other similar ways, the Church may help the ristian to develop better criteria for the selection of ding materials and encourage him to extend his read- g of good literature.

. The Christian can make a real contribution to the provement of the reading of the public by faithful vice on public library boards and by making sug- stions for book purchases and by appropriate gifts to ch libraries.

THE CHURCH AND THE AGED

The Church has a responsibility to the aged which it nnot delegate either to the state or to voluntary non- urch agencies. The Church can most completely meet e needs of the aged because it alone can meet their iritual needs.

The Fourth Commandment makes proper regard for e aged a divine imperative. In the modern day the re- onsibility of the Church to meet this command becomes creasingly difficult to carry, and presents a major em- ging problem inasmuch as more people are living into der age. Over the past half century the number of per- ns aged sixty-five and over has nearly quadrupled, om three million in 1900 to eleven and one-half mil- on in 1950, increasing from four per cent of the popu- tion in 1900 to seven and one-half per cent in 1950. Re- able estimates predict that by 1975 twenty million per- ns will be aged sixty-five or older.

Among the major problems of the aged are health, conomic, housing, and sociability problems. In each of ese the Church is interested and has some contributions o offer.

1. *Health Problems.* General gains in public health ave brought about a greater life expectancy. The con- rol of communicable diseases has resulted in greater proportions of people reaching age sixty-five. Primary causes of death for the aged are the degenerative diseases such as diseases of the heart and coronary arteries, cerebral hemorrhage, and cancer, the four of which account for two out of every three deaths of aged persons. The medical profession through its specialty of geriatrics is giving increasing attention to diseases of the aged; and the broader field of gerontology is growing in importance, recognition and support.

Approximately one resident in every three in homes for the aged requires varying degrees of bed care. This bed care for the aged invalid or semi-invalid is different from both the care generally available in a home for the aged and the intensive care offered in the more expensive general hospital.

It is recommended that wherever possible existing and projected homes for the aged be equipped with infirmary facilities, and that efforts be made to care for the chronically ill or invalid in their own homes through the use of visiting nurses, practical home nursing courses, and similar services. Each congregation should accept the responsibility for seeing to it that its own aged, chronically ill, and invalid members are receiving the best health care of which they are capable of benefitting.

2. *Economic Problems.* A large percentage of people reach older age without sufficient financial resources to provide for their own care, nor can their families offer the necessary financial assistance.

Government accordingly has made funds available to needy aged persons who meet stated eligibility requirements under the Old Age Assistance feature of the Social Security Program. Federal, state and local governments share in financing this program, which is designed to provide a bare minimum of economic security for the aged. An aged person without adequate financial resources may in good conscience accept these funds available to him in his time of need. A person may reside in a Lutheran or other private non-profit home for the aged and still receive an old age assistance grant.

Another program called the Federal Old Age and Survivors Insurance is a pension system under which the employe and employer contribute to a fund from which a pension is paid the worker upon his retirement, or insurance is paid his survivors in the event of his premature death. To these he and his family are entitled just as they are entitled to the benefits and obligations of any insurance program.

3. *Housing Problems.* Acceptable homes for the aged operated by the Church have long waiting lists, and intake personnel in Lutheran social agencies hear many pitiful pleas for urgently needed help in providing housing and care for aged persons.

It is recommended that, whenever possible, Lutherans consider obtaining or erecting suitable buildings as homes for the aged and staffing them with adequate personnel. They must, however, face realistically the long-term problems involved in the continued operation of such a home. Because regular visits from relatives and friends is of prime importance to the well-being of the

aged, homes for the aged should serve a limited geographical area to encourage such visitation.

The present trend toward the erection of small homes which provide living space for only the immediate two-generation family circle is noted and deplored in its effects upon the aged in their relations with their children. Many aged persons in the future will be cut off from their families because of this trend toward smaller houses.

When the aged are in so-called "Rest Homes" or "Nursing Homes" operated under private auspices, often for profit, Christian congregations should see that these aged are visited frequently to insure their receiving proper food, care and medical attention as well as a spiritual ministry. While most states have laws providing for the inspection, regulation, and licensing of homes for the aged, exploitation of the aged sometimes occurs in such homes because the demand for facilities of this type so far exceeds the supply that strict enforcement of the regulations appears impractical.

4. *Sociability Problems.* The separation of the aged from their friends and families, in part through deaths and in part through changing interests, constitutes a serious problem. Many older persons feel lonely and rejected. Aged persons, too, need the friendly companionship and the fellowship of other persons, the sense of "belonging" and of participating in meaningful, worthwhile activities.

To cope with this problem congregations should consider the possibility of organizing special fellowship groups for the aged as they now have groups for youth, for men, and for women. In addition, they might develop programs of friendly visitations of aged persons by members of the congregation, of volunteered housekeeping or shopping services for the infirm, and of a transportation service to bring older people to and from church gathe ings. The use of recordings, making it possible for shu ins of the congregation to hear the church services whi they could not attend, is a commendable step.

The principle of compulsory retirement at a fixed a is open to serious question. Congregations and t Church at large should seek to develop policies of pr gressive retirement, fitting the work load and respons bilities to the strengths and weaknesses of the individu aging worker.

A forward look in services to the aged envisions t possible establishment of a comprehensive program sim ilar to that now available for the care of children. Th involves the use of institutions, foster homes, and train caseworkers in a comprehensive program. Although su an extensive program would be expensive, it is attainab whereas the provision of sufficient, adequate space institutions probably is not attainable, and indeed wou not be entirely desirable.

As Christ's representatives on earth, leaders in H Church ought to take a leading part in helping to sha the policies which Americans will adopt in dealing wi the emerging problem of the aged. Only they can co tribute fully the insights which God's Word provides to the place of the aged on His earth.

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Orthodoxy--Dead or Alive!

Wm. E. Hulme

I AM GOING to be presumptuous: I will take for granted that we pastors are sinners; and I refuse to take for granted that our having the Word of God its truth and purity makes us superior pastors. I will en venture to suspect that our attitude toward our ctrinal purity is one of our most damning sins.

t is the kind of attitude that an Iowa farmer had. He d to his neighbor: "I am an honest man. I don't cheat my sales; I record all my assets for the tax. I tell you m an honest man." His neighbor took it all in and said, ou know, it's a funny thing, but I never had to *tell* yone that I was an honest man."

We congratulate ourselves that we are the champions the true faith—the trusted guardians of orthodoxy. To oclaim your own virtues leaves you wide open to sus- ion. We ought to take the warning. They who boast at they are the orthodox are often blinded to what ally is orthodox.

The Eastern Orthodox Church for example has carried boast even to its name. Yet we know from the de- ription of the Apostolic Church in the New Testament at the Eastern Orthodox Church is far from being true the original. Even if we go back only to the time of e Greek Church Fathers we still see the contrast. Their vn Chrysostom was one of the greatest preachers of all me. But where is the place for the pulpit orator in the reek cultus today?

No one has claimed orthodoxy more belligerently than e Pharisees. They even took the Lord to task for step- ng out of line. But their orthodoxy was all a fake. hen Christ tried to show them how they had changed e Old Faith, they resented Him.

Shall we take a look at ourselves? Our dogmatics books ow up fine. All that glitters is not gold; take a deeper ok. What about the product of our preaching—the re- gion of our people?

We are the Church of salvation by grace. Do our peo- le live as though they really believe in salvation by race? In my limited experience with them I do not find that way. Instead of producing laymen whose souls are berated by the Truth, we have in our pews people who re bound in spirit, people who think of God not pri- arily as love, but as an unfeeling though just judge.

They fear Him in a way Luther never meant. To sat- sfy Him they must prove themselves to be good Chris- ians. Any ordeal they go through, any sacrifice they nake, any self-denial they accept are ways in which they chieve their peace of mind—ways they can hold up to God to show they are not getting more than they deserve. Too guilty to be on anything more than a pay-as-you-go plan with God!

If there is one place where this attitude toward God would show up most it would be in regard to the Lord's Supper. In Holy Communion we receive God's own as- surance of His grace. Our people have been told so often that they must be worthy communicants that they may think of worthy in terms of deserving. They have been told in such unmistakable language what will happen to them if they are not worthy that they may be afraid to partake unless they are sure they deserve it.

Think of it! Trying to absolve our guilt before partaking of the Sacrament meant to absolve it for us. So much emphasis has been placed on faith, repentance and a worthy feeling that they overshadow the grace behind it all. They become offerings of our own that we present as the credentials of our worthiness for the Sacrament. Not Christ's Atonement alone, but Christ's Atonement plus our own individual atonements is the practiced formula for peace of conscience. Pretty good Roman Catholics!

We are the Church of Christian Liberty. Do our people know this? Again, in my limited experience with them, I do not believe they do. Like all legalists they think of righteousness in terms of the outer man rather than the inner man. While they may acknowledge that certain things are adiaphora, they nevertheless recognize those who abstain as the more religious. And the self-appointed judge who condemns the participators is the most religious of all. The weaker brethren are deemed the stronger. The old pagan idea that the appetites of the body are evil is not too foreign to their thinking.

Luther said that keeping the laws does not make a good man good. When rules of conduct are allowed to represent one's faith—or actually to substitute for it—and especially when they are adiaphorous rules, I say we have pretty good Calvinists. Where is the liberty of conscience that makes each believer a priest in his own decisions? Have we pastors found legalism a more effective staff with which to guide our sheep?

II

It is even possible to use our claim to orthodoxy as a legalism. We do this whenever we use this claim to substitute in any way for the quality of our work. Let's take a look into a typical Lutheran pastors' local conference. Someone makes a suggestion: the opportunity is at hand to hear a noted Christian marriage counselor. Immediately the objection is raised: the orthodoxy of his theology is in question. The suggestion is rejected.

Does no one ask if he can teach us better how to counsel in the marital problems of our people? Goodness knows we have plenty of them. Have we nothing more to learn here? Do we mean to imply that being orthodox guarantees our being good pastoral counselors? This is no more true than that a knowledge of the physical properties of water would guarantee our being good plumbers.

The same is true with our preaching. So long as we allow the correctness of our doctrine to give us a superiority complex over the Lutheran pulpit, we are going

to be blind to the many ways in which we could improve our preaching to make it more effective in the lives of our people. Simply to repeat the correct doctrine may be a better sedative than a sermon.

Our legalistic use of doctrinal correctness shows up also in our teaching. We have a tendency to think that all there is to teaching is indoctrination—as though religion could be assimilated like history or geography. Instead of stimulating our young people to think and to experience we tend to be satisfied if they can memorize the catechism.

We assume that if our youngsters can repeat to us the correctly worded answers we want to hear that they know what faith in Christ is all about. Would that it were so; that our responsibility was that light. But let us come down to earth. Knowing about Christ is not at all the same as knowing Him.

Our claim to orthodoxy is even more dangerous as a legalism when we use it as evidence that we are religious. No claim, no cloth, and no sacrifice can ever substitute for the influence of our personal religious life.

If we are orthodox we can tell our people about the truth that makes them free. We can tell them about the power that redeems from sin. We can tell them what it is, but this is not enough. There are people who want to pray, but do not know how. They want to believe but obstacles are in the way. They cry out for faith, but instead they doubt. We do not help them merely by telling them to believe or to pray. They know what they should do; they want us to tell them how to do it.

There are people who pray and read their Bible, but they are unhappy. They are slaves to feelings that poison their souls. What are we going to do for them? Command them to stop worrying? Order them to rejoice in the Lord? May as well tell a cripple to straighten out his walk. It only makes him feel all the worse.

Christ chose those who knew the power of His Redemption to bring this power to others. If all He wanted was someone to speak the orthodox doctrine and give the traditional answers to human problems, He would not have chosen the human personality to do the job. We get our wisdom as ministers from our personal experience in applying the faith to our own lives. We are able to help because—and only because—we too have wrestled with the evil one and have experienced the Christ as our Redeemer.

With the hand that has touched the Master we reach out to the helpless sinners of our parish. In ways practical from personal experience we help them to lay hold on the power of God.

We all have our shortcomings. Usually we are well aware of them. Whether we will face them or not is another question. When we feel inadequate in our task we may cling to the fact that we are orthodox to compensate for our shortcomings. If we do, we have not faced our problem; we have only covered it over—and our security will depend on keeping it well covered. Our orthodoxy then is necessary for the prestige of our ego. We proclaim it not only to defend the truth, but also to defend ourselves. Pride!

III

If we were solely defending the truth we would a differently than we do. "What hast thou that thou did not receive? Now if thou didst receive it, why dost tho glory, as if thou hadst not received it?" We have r ceived the truth; it is God's gift to us. If we think of as a gift we will be grateful people.

It is impossible to be grateful people and proud peop at the same time. Gratitude leads to humility. Our pri puts up a wall between us and our neighbor; our h mility tears it down. Only a humble person can lo people. This then is the test: if our attitude toward o orthodoxy arises out of our love for the truth, we w also love people.

We can tell if we love people by the way we treat the We treat our own fairly well, but have we been loving those outside of our own? We claim to be orthodox an then use this claim as our reason for an unorthodox a titude. We look down our noses at Christians of oth communions as some sort of second class citizens in t Kingdom of God. By this attitude we deny what we cla to uphold—the doctrine of the communion of saints.

We have forced a class system onto this communi that is not a part of the doctrine. In the day dreams our pride we have fashioned ourselves as the elite in t communion. Why? Because we have the orthodox tru It doesn't take too much imagination to see the Lo point to some Gentile Methodist and say, "Behold, I ha not found such great faith, no, not in all Lutheran Israe And the first shall be last.

Again, look at the results of our preaching—the r ligion of our people. We cannot of course look into t lives of all our people. But there is another way we c find out if we have inspired our people to love. Lovi is sharing. Examine their stewardship record. Yes, ta a look at it! No danger of us claiming to be the elite he The only love our stewardship record shows is the o that is the root of all evil.

Wherever you look, from the foreign mission progra to home missions, to Christian Higher Education to t programs of the local congregations—underfinanced! T program of the Church—undersupported in a day wh the bellies of our people are full. The proportion of the possessions that our people are giving to the Lord is pi ful to the point of being damning. We have to acce some of the responsibility for this shame. Orthodo without love is dead!

There is more to this business of being Christian th adding a few habits on the surface. The way of salvati is no mere mouthing out the requirements of a formu The day of this nonsense is over. The times are too cr ical for such complacency. It isn't that we ought to lo people if we are Christians; if we are Christians, we d

"Earnestly contend for the faith which was once d livered unto the saints"—the dynamic truth that sets m free—the living power that converts the sinner from h ways—the glorious evangel of eternal life. Sincerel contend for the faith, "the faith which worketh by love the love of Christ and the love of Christ in us.

The Era America Now Enters!

Paul Brinkman, Jr.

NO BETTER WORDS to introduce this era can be found than these from the old Roman writer, Tacitus:

"I'm entering on the history of a period rich in disasters, frightful in its wars, torn by civil strife, and even in peace full of horrors. Four emperors perished by the sword. There were three civil wars; there were more with foreign enemies; there were often wars that had both characters at once. There was success in Illyricum; Gaul wavered in its allegiance; tribes of the Sueii and the Sarmatae rose in concert against us; the Dacians had the glory of inflicting as well as suffering defeat, the armies of Parthia were all but set in motion by the cheat of a counterfeit Nero. Now, too, Italy was prostrated by disasters either entirely novel or that returned after a long succession of ages, cities in Campaini's richest plains were swallowed up and overwhelmed; Rome was wasted by conflagrations, its oldest temples consumed, and the Capitol itself fired by the hands of citizens. Sacred rites were profaned; there was profligacy in the highest ranks; the sea was crowded with exiles, and its rocks polluted with bloody deeds. In the capitol there were yet worse horrors. Nobility, wealth, the refusal or acceptance of office, were grounds for accusations, and virtue insured destruction. The rewards of the informers were no less odious than their crimes; for while some seized on consulships and priestly offices, as their share of the spoil, others on procuratorships, or posts of more confidential authority, they robbed and ravined in every direction amid universal hatred and terror. Slaves were bribed to turn against their masters, and freedmen to betray their patrons; and those who had not an enemy were destroyed by friends."

Tacitus never saw the worst for had he lived at the time of the Sack of Rome and the subsequent years, he would have mentioned more inglorious events. These words are significant in that they can be paraphrased for nearly every civilization, not to overlook our own. To be sure, we know that the details mentioned are not repeated but the general representation cannot be misunderstood. I do not share the view of those pessimistic sects of Christendom which set immediate dates for the end of the world although I firmly look forward to an end, a final judgment day, and the resurrection. It is not uncommon to mistake the end of an era or civilization for the end of the world and the point considered in this essay is that our civilization may be in an almost certain decline if not impending doom.

The usual objections urged by opponents to this view need not be examined here—most of us know them fairly well. Americans already have lost their erstwhile easy happy-go-lucky expressions germinated during the "golden twenties" and seem to betray an attitude of grave apprehension which indeed they may not give true articulate expression to in words. In spite of this sombre disposition in our midst, there still exists a kind of secret hope that things will turn out all right; that America will be spared the miseries and calamities of other nations; and above all, that prosperity in greater effect than ever will evolve in the near future! I think a similar kind of attitude prevailed among the early and credulous Romans who regarded Rome the "eternal city" and everlasting palladium of security. Perhaps that feeling is universal to all civilizations. Of course pessimists, religious and secular, can only see that our fate is one with Nineveh and Tyre and they may be correct "lest we forget"! John Flynn's recent provocative article "The Road Ahead" could with better justification be entitled the "road down." In some respects, those who with sophistication would indict this kind of reasoning with such charges as "self-pity," "defeatism," and other psychological devices are begging the issue even more recreantly. The stigma "gloomy Jeremiah" seems to have lost some of the vituperation it once carried. There are too many straws in the wind; there are too many apparent "signs of the times" to ignore the note of foreboding.

It is the correct interpretation of this trend that this treatise is concerned about. I take for my cue these epitomizing words from Isaiah 1:20 "If ye refuse and rebel, ye shall be devoured with the sword." And it is not in the tone of a sermon they are to be rendered, but rather in the nature of scientific reasoning. History verifies the veracity of these words — every great civilization has gone down by the sword. I think it folly to assign the causes to economic or political ones as is most frequently the case. It is nowhere more true than here in America. But behind these exterior causes lie the moral and spiritual ones—the way man thinks, believes, reasons, etc. "Out of the heart are the issues of life," or as Jeremiah put it, "I will bring evil upon this people, even the fruit of their thinking." Here is a universal moral law involving all peoples regardless of their social systems, etc. A child can see that there is nothing wrong with economics, politics, medicine, etc.; they are corrupted only by the self-centeredness of man. Of course, civilizations fall directly from immediate causes such as poor military strategy, blundering leadership, bad statesmanship, etc. And when we fall, ordinarily we fall first inside before we succumb to foes from the outside. Here lies the nub of historical tragedy. Since sin is of the character to blind man to his evils, he sees only those evils at a distance in others and outsiders; thus insuring his downfall. He would do everything else first before reforming himself in "head" and "members" or removing the mote in his own eye.

The "sword" is a simile for war or equivalent of disaster and desolation. And believe it or leave it, it is God who brings the chastisement of the sword upon the nations. Many modern Christians believe the whole matter lies within the power and province of man's will to

determine and decide our fate and that we are the "captains of our fate." This may be a half-truth because the arrangements of destiny have been already provided by the Creator. "Man proposes; but God disposes." The choices we make indeed do bring about our good or evil because of the way God has ordained matters. It is obviously man's business to order his life to conform to the Divine Will rather than vice versa which however is the prevailing manner. And in this, the civilizations of history are all guilty.

Another gross illusion which many moderns share is the belief that God is a kindly, loving, grandmotherly deity who wouldn't think of resorting to harsh or summary punishment of His dear children. Such was the view set forth last summer at a convention of Unitarians and Universalists (with all due respect for their rights of freedom of conscience). The very idea of hell, other than a symbol for a kind of sentimental feelings of amiable disapproval for wrong-doing, is repulsive to them. But we feel down deep in our hearts how false and inadequate this view is. It robs God of the essential quality of judgment upon sin and makes it a matter of relative insignificance. But what kind of a God would it be who gives but little concern whether we do good or evil if He refuses to punish evil? Might as well lie, cheat, steal, etc. What difference would it make?

Man does NOT punish himself, either. We have already implied this in "Man proposes; God disposes." Well, the truer knowledge of the God of Christ shows Him as a judge and His chastisements are written across the whole face of history in the fall and collapse of civilizations, which have gone astray in haughty pride and in dissolute sensuality. This judgment comes in time as well as at the End of time. In history, God raises up "scourges" to punish—e.g., Assyria to punish Israel and in our day, the U.S.S.R. to sober up once ribald and festive America. False patriotism and modern sophistication disdain to concede this ostensible truth, the former fears to disclose our vile defects and prefers to conceal them to our everlasting ignominy and injury; while the latter prefers to employ high-sounding terms about "cultural lag," "ignorance," "inertia of matter," "bad genes," etc.

Only the Bible has the courage and temerity to tell the reluctant truth, namely that men are in rebellion against their Maker and like sheep have gone astray, each his own way. The source of the evil lies within himself in his heart or INTENTION which he directs to himself as the center of life rather than God. The frequent but specious claim that men are not so bad after all and on the whole are good, is denied by everyday events showing him in direct contradiction to his own good. Yes, man is indeed good, but he lives in opposition to that good. A true Christian God MUST declare Himself against this way of man and He does so by arraying the whole universe in positive opposition to him. Reality strikes if not slugs back with a fierce and unrelenting blow. That aspect is underplayed today to our own harm. But let it not be overdone either. While God is a God of wrath and anger, He is also a God of mercy and forgiveness. He takes much of that punishment in and upon Himself. That was what Jesus revealed in history. But in this sufferi man crucifies himself also. His rebellion meets with t inexorable and inevitable kick back—his little systems down and leave him rawly exposed to the relentless e ments. There is no easy modern's idea of "take it or lea it"—there is MUST in the structure of God's creati and we can't dally or waste life in indecisive shil shally. How pitifully moderns deceive themselves on t reality!

Every great civilization exhibits but very brief a precarious periods of prosperity. Is America's *Great Ride* about to end? Is her day of unexampled prosper about to decline? One of the ridiculous facts about m is his pretentious claim to "immortality," I mean he equality with the gods. One must almost laugh aloud read the history of early Persia whose soldiers w called the "immortals" and see them dispersed like sn flakes before an imposing foe. Even the early Jews tertained a similar illusion about themselves as a cho people whom God would never let down—they were down. Doesn't the great "American dream" or "Ame can way" classify in the same category? I am not say this with a sense of gratification or with the purpose lending support to the "reds" and their sympathiz who like to hear anything that sounds like downfall the capitalistic system as a sure sign of the dawning o new day of justice. The tone of these words is intend to engender a summary and salutary probity of spirit order to prepare morally to ward off the evil day and least to provide means of mitigation to cushion off cat trophe when it comes. There is only one certain sa guard for our happiness and security and that is in squa ing our wills with that of the Great Designer.

Many of us do not properly assess the meaning of cline or fall—in fact, there is always present the ve and artful propagandist to tell us that black is white a when in slavery, get us to believe we are free, as Geo Orwell's peculiar book "1983" points out. A nation like China endure for ages in decadence and enervati We are moreover tempted to regard material prosper as the sure sign of progress. That is false. Deuterono 8 and 28, etc., indicate the meaning:

"Beware that thou forget not the Lord thy God, in keeping His commandments. . . . Lest when thou hast ea and art full and hast built goodly houses, and dwelt there . . . thine heart be lifted up, and thou forget the Lord. . . .

"The Lord shall give thee a trembling heart, and failing eyes, and sorrow of mind: And thy life shall hang in do before thee; and thou shalt fear day and night, and sh have none assurance of thy life: In the morning thou sh say, Would God it were even! and at even thou shalt s Would God it were morning! for the fear of thine he wherewith thou shalt fear, and for the sight of thine ey

That is a fallen state. That state is casting its influe upon the heart of America and refuses to be drowned gayety, festivity, etc. "Our sins have found us out." T false gods we worship under color of Christianity such "success," "comfort," gadgets, new cars, prosperity, e are leading us to hell. E.g., the fifteen billions we spe on crime and the some twenty billions on liquor, gam ing, etc., each year would have gone a long way if

ed to the altar of God to insure our peace and happi—as it is, our house may be left unto us desolate. ut there is still hope, and Christianity affords a way even if we go down as a civilization. It is the way of ntance or metanoia but not in the commonly under- sense of that word, that is, a meaning to stop smok- chewing, chasing, etc. Too much repentance has come ean some such little moralistic changes. Even to sub- e to a creed or to join a church has been called re- ance. This kind of repentance must also be repented s inadequate or false. Christian repentance demands ssential change of the whole direction of the heart. whole life must be re-centered from around itself to nd God. It means that the many old gods which lit- our minds' shelves such as Mammon, "wealth," "suc- ," "comfort," "pleasure," etc., must be renounced marily. And here is where the shoe pinches. We quit tobacco or cursing, but to give up our worship of ew car—oh no, not that! How many professed Chris- s there are who regularly attend church and sing r Te Deum laudamus very audibly yet whose main set of their heart, their effective demand on life is Mammon! One wonders—he goes to his little community church on a Sunday and sees it surrounded by brand-new shiny cars and then hears the treasurer declare that the finances are on the rocks. Is there not something defective in a faith that permits indulgence in such extravagant and needless luxury while God's cause goes begging? This is but one instance of modern dissimulation. That kind of repentance will not satisfy the requirements of the spiritual imperative—"If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured by the sword." One last word, let it be understood that there is no evil in any temporal good as such; it is only in man's excessive emphasis placed upon it. Food is for nourishment, not for a pleasure to indulge appetites in to please the *self*. And why does man place so much stress upon cars, ice-boxes, money, etc.? Is it not because he loves himself overmuch? And is this not the wrong center of life? Is it not here that repentance must begin? And finally is it not here where arise the causes of social downfall?

Augustana College Choir Tour—1951

DATE	TIME	PLACE	CITY
January 28	3:00 p.m.	First Lutheran Church	Worthington, Minnesota
January 28	8:00 p.m.	Our Savior's Lutheran Church	Jackson, Minnesota
January 29	8:00 p.m.	Bethany Lutheran Church	Emmetsburg, Iowa
January 30	8:00 p.m.	C. K. Preus Auditorium	Decorah, Iowa
January 31	2:30 p.m.	Bethel Lutheran Church	Madison, Wisconsin
February 1	8:00 p.m.	Our Savior's Lutheran Church	Beloit, Wisconsin
February 2	8:15 p.m.	High School	Oak Park, Illinois
February 4	8:00 p.m.	Mt. Carmel Lutheran Church	Milwaukee, Wisconsin
February 5	8:00 p.m.	Tomah High School Auditorium	Tomah, Wisconsin
February 6		Open—Minneapolis area	
February 7	8:00 p.m.	School Auditorium	Sacred Heart, Minnesota
February 8	8:00 p.m.	School Auditorium	Henning, Minnesota
February 9	8:00 p.m.	First Lutheran Church	Ada, Minnesota
February 10	8:00 p.m.	High School Auditorium	Morris, Minnesota
February 11	8:00 p.m.		Watertown, South Dakota
March 2	8:15 p.m.	First Lutheran Church	Sioux Falls, South Dakota
March 4	8:15 p.m.	East Side Lutheran Church	Sioux Falls, South Dakota

NEW BOOKS

The Heritage of the Reformation By Wilhelm Pauck
Boston: The Beacon Press, 1950. 308 pp. $4.00

Most readers of the *Outlook* are familiar by this time with the titles and—we hope—the contents of two important books on Martin Luther and the Lutheran Reformation that have appeared during the course of the year 1950: Roland H. Baintons *Here I Stand* and E. G. Schwiebert's *Luther and His Times.* Here now is a book that despite its many controversial points deserves a place alongside the other two in the library of every earnest student of the Reformation.

Dr. Bainton introduces his review of Pauck's book in *Theology Today* with the observation that Pauck is "a fine synthesis of the European and the American . . . ," the former asking, "How did we get this way?" and the latter, "Where do we go from here?" And W. E. Garrison, the well known literary editor of *The Christian Century,* gives his review in that periodical the caption, "Protestantism — Whence and Whither?" Both reviewers have thus neatly characterized the contents of this book. It is not primarily intended as a history of the Reformation, nor even as an interpretation of that great 16th century movement as such, but its purpose rather is to show how certain elements of Protestantism which originated in that movement, though often greatly modified in the subsequent history of Protestantism, have become our "common heritage" and constitute the substance of which an "ecumenical theology" of the future must be built.

The book consists of a number of essays, most of which were first published in various theological journals. Others contain the substance of lectures given by the author on various occasions. Only two are designated as "hitherto unpublished." All of this material is brought together in this book in nineteen chapters grouped in three general divisions as follows: Part I—THE REFORMATION: Chapter 1. Luther and the Reformation; Chapter 2. Luther's Faith; Chapter 3. Luther's Conception of the Church; Chapter 4. Calvin's *Institutes;* Chapter 5. Luther and Butzer; Chapter 6. Calvin and Butzer; Chapter 7. Protestant Reactions to the Council of Trent. Part II—PROTESTANTISM: Chapter 8. The Nature of Protestantism; Chapter 9. The Character of Protestantism in the Light of the Idea of Revelation; Chapter 10. The Dynamics of Protestantism; Chapter 11. Roman Catholicism and Protestantism; Chapter 12. The Roman Catholic Critique of Protestantism; Chapter 13. Protestant Faith and Religious Tolerance; Chapter 14. Protestantism and Democracy. Part III—LIBERALISM: Chapter 15. The Central Question in the Minds of Contemporary Protestants; Chapter 16. The Outlook for Religion; Chapter 17. An Exposition and Critique of Liberalism; Chapter 18. A Defense of Liberalism; Chapter 19. The Prospect for Ecumenical Theology Today. The text is documented by thirteen pages of references and notes. There is also a satisfactory index.

The book reveals the author not only as an expert in Reformation history and especially as a thorough student of the writings and teachings of Luther, but also as a penetrating analyst of the Protestant movement in its various historical aspects and its present situation. There will no doubt be many Lutheran readers who, like the present reviewer, will find themselves disagreeing with many of the author's judgments and conclusions, particularly in the second and third parts of the book, but who will agree that Part I with its fresh and illuminating presentation of the basic reformatory principles of Luther, Calvin, and Butzer is a piece of work unusually well done. The evaluation of Martin Butz (Bucer), to whom Pauck assigns a much more importa place in the history of the Reformation than is common done by historians, is highly informative.

In Part II the author endeavors to interpret the genius Protestantism. In view of the complexity of its forms, th is by no means a small undertaking, and it is perhaps inevi able that many of his judgments will be questioned. Neve theless, every chapter in this section makes interesting, fact, stimulating reading.

Part III reveals the author's theological position progres ively more and more clearly. Though a member of the Fe erated Theological Faculty of the University of Chicago, is not an out-and-out "liberal" or "modernist." While he h much to say in praise of the liberal school of thought, does reject its more extreme forms. Neither is he a follow of Barth and the neo-orthodox school (for which he prefe the name "new evangelical"), though obviously he is mu more sympathetic toward it. If one would dare to characte ize Pauck's theological position on the basis of this boo one might call him a "conservative liberal," i.e., one w thoroughly accepts the application of the scientific meth to the study of religion and the need of its adaptation to t contemporary scene, but one who at the same time wants conserve the "essentials" of the gospel of Christ as it h come down to us through the ages. He would conserve m the dogma but the dynamics of the Christian faith. All th comes out quite clearly in this third part, especially in t last chapter, of which a brief resume follows.

In this chapter Pauck ventures to forecast, on the basis the present state of Protestantism, what it will be like in t future. "In our day," he says, "the Christian church co tinues to exercise its accustomed function, providing its pe ple with religious instruction and practice in ways determin by historical inheritance. We may be sure that, in spite the present religious and cultural crisis, the church will pr serve its traditional character. But, gradually, new attitud will assert themselves and, in time, dominate the mind the church. Then orthodoxy and pietism, fundamentali and liberalism, which now, together with the national, soci and economic forces that have shaped their history, dete mine the life of the churches, will make room for new titudes. These will perhaps arise out of the theological mov ments which today are slowly gaining in strength. The movements have come to the fore in anticipation of t changes which the church will have to undergo. One c distinguish three main types of a new theological orientatio (1) a radical theological liberalism, (2) a new evangelicalis and (3) the ecumenical theology" (p. 280f.).

For the first of these three types, radical religious liber ism, which is headed by men who are "emancipated from t Christian religion" and pin their hopes on a general philos phy of religion that is based on purely scientific progre and will ultimately become universal, Pauck has but litt use. The new evangelicalism, also known as "neo-orthodox he views much more sympathetically. He defends it agai the charge made against Karl Barth, for example, that represents a "retreat from responsibility for the present the forgotten teachings of the past, which in fact marks surrender to those forces of modern civilization whi threaten to destroy Christianity." If the re-emphasis on t old Christian message of salvation with its assertion of t full and unqualified need of sinful man for the mercy of t

holy, infinite God is to be called a "retreat" at all, it is auck's judgment a retreat into a fortress for purposes of nse as well as of attack, a defense of a way of life in- ed by trust in the sovereignty of the God of Jesus Christ, an attack upon the illusory self-sufficiency of modern- with its reliance upon the inherent goodness of man 284f.). Thus the new evangelicalism with its realistic erstanding of the powers of evil dominating the world mes a call for a new reformation of the church, a call to the distinctive resources of the Christian faith—not ed to the traditional *forms* of Christianity as it has ex- sed itself in dogma, creed and liturgy, but to the dynam- f the Christian faith that has created such forms.

is in a happy union of the best that is in both of these ements, liberalism and evangelicalism, that Pauck sees gradual development of an "ecumenical theology," i.e., a logy that must underlie and undergird the ecumenical ement that has brought forth the World Council of rches. The theological co-operation of thinkers coming n various Christian traditions, which is an outstanding acteristic of this ecumenical movement, seems to him to l promise of producing in course of time "a theological ude in which the 'radical-liberal' emphasis upon con- poraneity will be combined with the 'new evangelical' stence upon the uniqueness of the Christian gospel" (p. ; a theology that "will not be superimposed" upon the rches participating in the ecumenical movement but that ll grow within them"; a theology that "will manifest it- in the abrogation of all theological or creedal absolut- s"; and that "will lead to a catholicity of outlook which, the one hand, will be radically distinguished from that lerant exclusiveness which now characterizes the cathol- y of the Roman Catholic Church and, on the other hand, be marked by a definiteness of position unhampered by er eclecticism or syncretism but oriented to the gospel of ist" (p. 289). It will "avoid the one-sided preference for traditional teachings which is characteristic of some of so-called neo-orthodox theologians and also that exag- ated devotion to contemporaneous issues and that neglect istory which mark the radical liberals and especially the losophers of religion among them" (p. 290). Thus, thinks ck, will the true heritage of the Reformation come to tion.

P. H. Buehring.

n Studies In The Creed By Jacob Tanner

Ten Week Teacher Training Course Book for 1950, Published under the Auspices of the Board of Parish Education of the Evangelical Lutheran Church.) Minneapolis: Augsburg, 1950. 112 pp. $.40.

Friends, students former and present, of Dr. Jacob Tanner ll read this manual with much joy—so characteristic is it the teacher they learned to love because of his consecra- n to God and the things of God.

Whether it is an article in an ecclesiastical or theological rnal, a monograph or a book, a work by Professor Tanner mediately assures the reader of a wisely directed devotion the subject under consideration. Such assurance inspires fidence in the author and what he has produced. This is tainly true with respect to *Ten Studies in the Creed.*

As the title suggests, and because of its intended use, Pro- sor Tanner does not here aim to present a completely umented and thorough study of the Apostle's Creed. He concerned rather with presenting a progressively logical, is step by step, discussion of this Creed, in such a way d in such language that even the poorest trained (someone o should not be teaching) Sunday School teacher can grasp e full significance of the doctrine of the Trinity in terms the Person and Work of each of its members.

It is the contention of the author that children, as well as adults, must be taught doctrine in terms of its reaction upon the human soul. Thus the demand of doctrine is the response in the inspiration of right conduct, trust and service—everything revealing the glory of God in the life of the soul.

Dr. Tanner has long been an authority in the New Testament Field. This is clearly seen in his use of New Testament Scripture in presenting the message of the Creed, which is but the relation of the thought content of the Creed to its antecedents in the Old Testament, but especially the New.

As a manual of suggestion to further thought and consideration of this fast beating pulse of Faith of the Holy Apostolic Church, this volume should be welcomed by every Sunday School teacher, parent, and pastor.

The Creed continues and will continue to be the expression of faith of the soul which, in life and living, has found itself as one with God.

Russell A. Peterson.

Beside Still Waters By W. G. Polack

St. Louis: Concordia. 1950. 73 pp. $1.25.

One of the great Christian educators, writers, poets, hymnologists, William Gustave Polack, was professor of church history at Concordia Theological Seminary, St. Louis, for twenty-five years.

These ten sermons were preached in a local chapel on the shore of Clear Lake, a summer resort in northeastern Indiana. The theme, suggested by the characteristic waters of Clear Lake, is taken from Psalm 23:2, "He leadeth me beside the still waters."

This reviewer has always appreciated the spiritual approach of Dr. Polack, and his ability to suggest, in lucid terminology, the greatness of the Living God and His love for man. The author possessed the ability to illuminate the deeper experience of the existing relationship between God and man, when man accepts the invitation of the Christ. Two of his earlier works, "Beauty For Ashes" and "Rainbow Over Calvary" especially bear out this trait. Ever in his writings Dr. Polack reminds us that we are but creatures and not the Creator. And then in this series of sermons there is the appealing thought that situations involving crisis become a test of the Christian's perspective.

Faith, as here suggested, is an expression of a life in the uniqueness of God and His Love (Christ), giving to men the opportunity to become heirs of Life in eternity.

The Lord of the Church called W. G. Polack home to this Life on June 5, 1950. These sermons remain, as the last of his published work, a living memorial to men of faith by a man of faith.

Russell A. Peterson.

Faith Has Eyes A Third Book of Poems by Victor E. Beck

Augustana Book Concern, Rock Island, Illinois, 1950. 64 pages. $1.50.

Times of great crises have always brought forth great Christian poets, for the ministry of the poet is an essential part of the life of the Church. In it is most clearly reflected the true state of the Church's spiritual life. In an age when this great heritage of our Church has been sadly neglected, it is heartwarming to come across this little volume of forty-three poems by the pastor of historic Gustavus Adolphus Church of New York City. These poems express beautifully the sublimity of a strong and manly faith and the humility of a trusting heart. They convey a message which mere prose cannot put across. They will be a source of comfort and reassurance to anyone who will read them in the solitude of his chamber or will share them with others.

W. G. Tillmanns.

NEWS OF THE CHURCHES

Royalty Attend Ordination Of New Danish Bishop

COPENHAGEN- - King Frederik and Queen Ingrid of Denmark were among distinguished guests here at the solemn ordination of the Rev. Erik Jensen, executive secretary of the Copenhagen Church Foundation, as Bishop of the Aalborg diocese of the Danish State Lutheran Church.

The ordination was performed by Bishop Hans Fuglsang-Damgaard, Primate of the Church, assisted by seven of the other eight Lutheran bishops. The absent bishop was Dr. C. J. Skat Hoffmeyer of the Aarhus diocese, who was ill.

Also attending the two-hour ceremony in Copenhagen Cathedral were leading government dignitaries, including representatives of the Ministry of Ecclesiatical Affairs and the Ministry of Education. In addition, there was a large representation of military and municipal authorities.

Participating in the procession which opened the ordination rites was Lutheran Bishop Elis Gulin of Tammerfors, Finland. The service began with the traditional introduction of the new bishop and a request to the congregation to receive him with charity and prayer.

Highlight of the ceremony came when Bishop Jensen, standing in front of the alter, took a vow to discharge his new duties with "loyalty and righteousness." Thereupon he donned a golden vestment and ascended the pulpit to preach his first episcopal sermon.

Forty-three years old, Bishop Jensen is the youngest in the Danish State Church. A graduate of the Unversity of Copenhagen, he served a country parish after his ordination and was subsequently transferred to Copenhagen where he became executive secretary of the Church Foundation in 1943. For some years he has been church adviser to the Danish Broadcasting System.

—o—

Church Adds 1,308 Members in Year

Minneapolis, Minn.—Mount Olivet Lutheran church here has received 1,308 new members this year. Local churchmen raised the question as to whether this might not be a record for a single American church.

A total of 409 adults and 174 children were received in All Saints Sunday (Nov. 5). Last Palm Sunday, Mount Olivet took in 725 new members.

Dr. Reuben K. Youngdahl, a brother of Minnesota's governor, Luther W. Youngdahl, is pastor of Mount Olivet. He reports that the church's baptized membership now totals about 6,000 and its confirmed membership about 4,000.

Mount Olivet is affiliated with the Augustana Lutheran Church. The congregation has outgrown two churches and is now in a new $750,000 edifice. However, it still has to hold four identical worship services each Sunday.

German Lutheran Bishops Score Assumption Proclamation

Kulmbach, near Bayreuth, Germa —Proclamation of the dogma of t Blessed Virgin's Assumption by Po Pius XII was condemned here by t Bishops' Conference of the Evangeli Lutheran Church in Germa (VELKD) as a blow to "the mutual r lations of the Christian Churches."

In a resolution read by Bishop Ha Meiser of Bavaria in the name of

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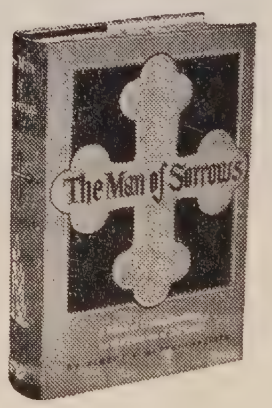

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neran bishops in eastern and west- Germany, the Conference declared the proclamation of the dogma not "induces to trespassing the First mandment" but is calculated to n the cause of Christian unity.

n their joint fight against anti- ist," the resolution said, "the Chris- Churches had recently come closer ach other, and the prerequisite of approach was the mutual recogni- that the Apostles' Creed was to be fundament of the Church's doc- es."

owever, the resolution asserted, "by fatal decision of the Roman Catho- Church, this fundament has now n cleft. It is with deep sorrow tha are anticipating the consequences t may arise from this giving up of Church's fundament."

ccording to the resolution, the As- ption dogma is "founded neither on Holy Scripture, nor on any post- lical teachings of the old Christian rch which we have in common with Roman Church."

tating that until 1568 the Roman viary had noted that the Church s not know what became of the y of Mary, the resolution declared t "if the Pope today turns a legend a doctrine to which the eternal vation of all the faithful is bound, abandons the previous principle ac- ding to which only what has been ieved always by all is really Cath- ."

—o—

ligious Leaders Pay bute to King Gustaf V

Minneapolis, Minn.—Leaders of five igious groups with Swedish back- und led tributes to Sweden's King staf V at a memorial service hon- ng him in this city of heavy Swed- -American population.

n a sermon titled "A King's Epitaph" sed on Micah 6:8, Dr. P. O. Bersell, sident of the Augustana Lutheran urch, said the service was "an evi- nce of a bond of tender attachment d grateful appreciation that has not t its hold upon millions of Ameri- ns of Swedish descent."

"King Gustaf was in many respects worthy symbol of much of the best Swedish culture and traditions," Dr. rsell declared. "Future historians. ewing his life in perspective, will praise his peculiar and significant ntributions to the life of his day and e advancement of civilization.

"It is too early to attempt such an praisal now, but with love's sim- icity we would inscribe an epitaph on s sarcophagus. In doing so we turn the Word of God.

"Through the prophet Micah we are told what is good and what the Lord requires of a man. God is no respecter of persons. King and subject, president and citizen stand on the same level before Him and are judged by the same standards. According to these requirements we indite this epitaph truly worthy of a king:

"He did justly.
"He loved mercy.
"He walked humbly with his God."

Dr. Bersell said "few sovereigns have been as beloved and trusted by their people as King Gustaf V. They loved him as a benevolent and just father. Not only was there never a breath of scandal on his name during his long reign, but his subjects had full confidence in his sense of justice and in his moral courage."

Referring to King Gustaf's role in keeping Sweden neutral in two world wars and criticism of it, Dr. Bersell commented that "historical perspective and sound judgment will undoubtedly ultimately accredit this as one of the illustrious achievements of his reign."

"He welcomed and gave refuge in Sweden to thousands who fled from persecution in Germany and ens of

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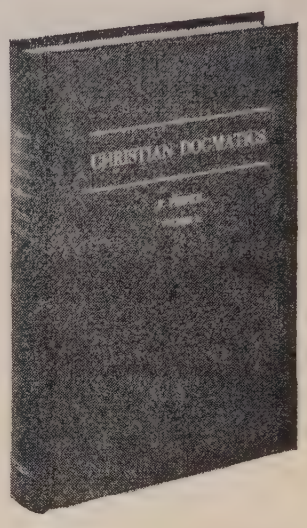

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thousands of refugees from the ravaged Baltic States," Dr. Bersell continued.

"The story of the benevolence of the Swedish people under his leadership, evidenced in life-saving gifts of love to the Finns and Norwegians and other peoples in their time of need, is one of the most magnificent mercy chapters of modern history.

Regarding King Gustaf's role as titular head of the Church of Sweden, Dr. Bersell said "the testimony of those who stood near him is that he took this responsibility seriously and exercised his authority with humility and real concern for the progress of the Kingdom of Christ."

Other religious leaders who brought tributes were the Rev. R. A. Arlander of the Baptist General Conference of America; the Rev. Arley L. Bragg of the Evangelical Free Church of America; the Rev. Carl Charn of the Evangelical Mission Covenant Church of America, and Brigadier John Franzen of the Scandinavian division of the Salvation Army.

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National Council of Churches Is Formed

Cleveland—The National Council of the Churches of Christ in the United States of America came into being here at 11 a.m. on November 29 as a single cooperative agency of 29 denominations to advance the Christian cause at home and abroad.

Exactly on the hour, Dr. Franklin Clark Fry, president of the United Lutheran Church in America, and presiding officer at the opening plenary business session of the four-day convention, solemnly declared the new interdenominational organization officially constituted.

"Let us now dedicate it to the glory of God and to the service of mankind," he said, and nearly 4,000 delegates, alternates, consultants and visitors rose to their feet in the vast Cleveland Auditorium and united in a prayer of dedication. . . .

"And now," they intoned in unison, "as a fellowship of Christian Churches, in the communion of saints, in love and good will toward all, in gratitude for the labors and sacrifices of our fathers, in loving remembrance of those who have finished their course, acknowledging that without us their work is not made perfect.

"We invoke the blessing of God upon this National Council of the Churches of Christ in the United States of America and dedicate the Council to his glory and the service of mankind, in the name of the Father, and of the Son and of the Holy Spirit."

A fervent "Amen" blended with the strains of the organ as the music proceeded to a crescendo leading into the Doxology . . . "Praise God, from whom all blessings flow . . ."

One by one, presidents or other officers of the Church bodies had signed the documents for the African Methodist Episcopal Church, African Methodist Episcopal Zion Church, American Baptist Convention, Church of the Brethren, Colored Methodist Episcopal Church, Congregational Christian Churches, Danish Evangelical Lutheran Church, Disciples of Christ.

Also, Evangelical and Reformed Church, Evangelical United Brethren, Evangelical Unity of Czech Moravian Brethren in North America, Friends—Five Years Meeting, Friends of Philadelphia and Vicinity, The Methodist Church, Moravian Church of the North and South Provinces, Augustana Lutheran Church.

Also, National Baptist Convention, USA, Inc., National Baptist Convention of America, Presbyterian Church in the U.S., Presbyterian Church in the U.S.A., Protestant Episcopal Church, Reformed Church in America, Rumanian Orthodox Episcopate of America, Russian Orthodox Antiochian Orthodox Church, Ukrainian Orthodox Church of America, United Lutheran Church in America, and United Presbyterian Church of North America.

These bodies have a combined membership of nearly 32,000,000.

After all had signed, Dr. Fry pronounced the act of constitution, the prayer of dedication was said, and the Doxology was sung.

Then representatives of the merging interdenominational agencies gave Dr. Fry official documents indicating that they are now "united in this new organization of cooperative Christianity."

Taking part in this demonstration of new allegiance by the agencies were the leaders of the Federal Council of Churches, the Foreign Missions Conference of North America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement of U.S. and Canada, National Protestant Council on Higher Education, United Council of Church Women, and United Stewardship Council.

——o——

Sherrill Heads New National Council

Cleveland—The Rt. Rev. Henry K. Sherrill, presiding bishop of the Protestant Episcopal Church, is the first president of the National Council of Churches.

Bishop Sherrill was elected to the office for a two-year term at the closing plenary session here of the four-day convention at which the National Council was constituted.

Named vice-presidents-at-large: Mrs. Douglas Horton of New York, former president of Wellesley College, former commander of the Waves, and prominent lay woman of the Congregational Christian Churches.

Mrs. Abbie Clement Jackson of Louisville, Ky., executive secretary of the Women's Home and Foreign Missionary Society of the African Methodist Episcopal Zion Church.

Dr. M. E. Sadler of Fort Worth, Texas, president of Texas Christian University, and former president of the International Convention of the Disciples of Christ.

Dr. Harold E. Stassen of Philadelphia, president of the University of Pennsylvania, former governor of Minnesota, and a layman of the American Baptist Convention.

Vice-presidents elected by the three major divisions of the National Council and approved by the delegates were:

Dr. Arthur S. Flemming of Delaware, O., president of Ohio Wesleyan University, representing the Divi-

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ristian Life and Work. He is a ber of The Methodist Church.

Charles T. Leber of New York, al secretary of the Board of For- Missions of the Presbyterian ch in the U.S.A., representing the ion of Foreign Missions.

. Hermann N. Morse of New York, ral secretary of the Board of Home ions of the Presbyterian Church ne U.S.A., representing the Div- of Home Missions.

. Paul Calvin Payne of Philadel- general secretary of the Board of stian Education of the Presbyter- Church in the U.S.A., representing Division of Christian Education.

harles E. Wilson of New York, dent of General Electric Company a layman of the American Baptist vention, was elected treasurer, with es L. Kraft of Chicago, chairman ne board of Kraft-Phoenix Cheese oration, and also a Baptist layman, ssociate treasurer.

—o—

onal Council Divisions ne Chairmen

leveland — Chairmen of the four or divisions of the newly-formed ional Council of Churches were ted at the initial sessions of these ups here.

he Division of Christian Life and k, which will continue the activ- s of several departments of the Fed- Council of Churches, will be head- by Dr. Arthur S. Fleming of Dela- e, O., former commissioner of the . Civil Service Commission, and sident of Ohio Wesleyan University.

he Division of Christian Education, ceeding the International Council of igious Education, will be led by Dr. il Calvin Payne of Philadelphia, eral secretary of the Board of ristian Education of the Presbyteri- Church in the U.S.A.

he Division of Home Missions, suc- ding the Home Missions Council of rth America, will be headed by Dr. rmann N. Morse of New York, gen- l secretary of the Board of Home ssions of the Presbyterian Church in U.S.A.

he Division of Foreign Missions, ceeding the Foreign Missions Con- ence of North America, named as irman Dr. C. C. Adams of Phila- phia, corresponding secretary of the ard of Foreign Missions of the Na- nal Baptist Convention of America,

—o—

er Four Millions Adopted National Council Budget

leveland—The National Council of urches will operate the first year of its existence in 1951 on a budget of $4,435,326.

That figure was approved at an all-day meeting here of the 100-member General Board, or executive committee, following the four-day convention at which the National Council was constituted.

Most of the General Board session was concerned with administrative and legal problems involved in the transfer of responsibilities of the former agencies to the new cooperative organization.

Of the total budget, $2,604,682 will be devoted to the basic program of the Council. This is $241,466 more than the combined budgets of the uniting agencies for 1950, due largely to new expenditures resulting directly from the merger.

Another part of the budget provides $280,953 for added leadership and new phases of work which will be instituted when supporting funds can be secured.

The third part of the budget amounts to $1,549,691, to be used as funds are available for overseas work; conferences, workshops, ashrams, seminars, and

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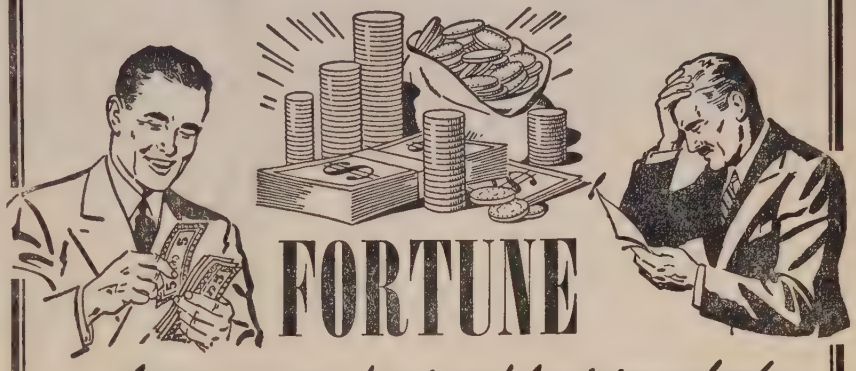

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memberships; periodicals and publications, special temporary projects, certain old projects and new projects.

More than half the total budget has been allocated to the four major divisions of the Council—$1,150,271 for Foreign Missions, $1,002,993 for Christian Education; $407,310 for Christian Life and Work; and $285,702 for Home Missions.

Other major allocations include $389,715 for broadcasting and films, $190,391 for women's activities, and $143,299 for general administration.

—o—

Sherrill Asks Deep Spiritual Faith

Cleveland—A plea for a deep spiritual faith was made to the National Council of Churches here by the Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, following his election as first president of the new interdenominational agency.

Bishop Sherrill condemned the "do good" type of religion represented by "a kind of vague and general good will—a somewhat shallow humanitarianism, mixed with democratic idealism and national pride."

He said this brand of religion has made the Church "a respectable and secondary institution in society, a friendly meeting place, but certainly not an heroic company nor a dynamic force."

"That kind of pleasant, self-satisfied, laissez-faire Christianity," he declared, "is far removed from those Christians of another century who were said to have turned the world upside down."

Asserting that "the greatest tragedy of our world is that God is forgotten," Bishop Sherrill said Christianity has been recognized in a conventional sense, but that it has had little influence upon men, nations and institutions.

"Even now with the terrible experience of the past three decades, when we should have learned the actual truth," he said, "still we fail even in despair and fear to heed the supreme warning and lesson of our times, that all our striving, our planning and labor are in vain without God."

The Gospel, he stressed, has to do with international relations, with peace or war, with the atom bomb, with economic conditions, with family life, "for nothing human can be alien to the love of God in Christ."

Bishop Sherrill said "there cannot be a nation under God without there being first churches under God," and that "a nation or a world or a church under God rests upon dedicated men and women."

"If we here and our brethren in the churches we represent can at this time experience the gift of God's grace," he added, "together we shall go forward with renewed resolve and great hope in the building of a Christian America in a Christian world."

—o—

National Council Debates Location of Headquarters

Cleveland—Location of the permanent headquarters of the National Council of Churches provoked lively discussion at a plenary business session of the new interdenomination agency here.

Finally, in a close voice vote, del gates requested the National Counci 100-man General Board or executi committee to appoint a special comm tee on location of headquarters.

It was stipulated that the committ should be "widely representative bo denominationally and geographically and that it should "weigh carefull the advantages and possibility of s lecting a site "reasonably adjacent the population center of the Unit States."

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s action of the delegates in the ral Assembly, it was pointed out, not restrict the authority of the ral Board to determine the place e principal offices of the National cil and its respective divisions, rtments or commissions.

at authority was given to the Gen- Board earlier in the session when ates approved the constitution and ws of the National Council.

that time, an effort was made to fer final authority on the ques- of headquarters location from the ral Board to the General Assem- but the proposed amendment was ated.

was pointed out that leases on ent properties of the eight inter- minational agencies merged into National Council are due to expire re the next biennial meeting in , and that it may be necessary to se a site before the General As- bly meets again.

ter, implementing resolutions on matter were submitted by the ning Committee of the National ncil, and an amendment was of- d to limit the choice of a head- rters site to "within 400 miles of center of population."

his amendment precipitated debate veen those who favored a location he East or felt the selection should be restricted to any given area, and e favoring a place "outside of New k City.'

hen Methodist Bishop G. Bromley nam of New York, the presiding of- r, called for a vote on the amend- t it was approved by a margin of to 180.

ut Dr. Franklin Clark Fry, presi- t of the United Lutheran Church in erica, questioned the legality of the on, on the ground that it conflicted h the by-laws. Bishop Oxnam sup- ted his view, asserting that the by- s were binding on the General As- bly, and ruled the action out of or- .

r. Hermann N. Morse of New York, retary and acting chairman of the nning Committee, then proposed substitute resolution which was sed by a narrow majority.

t was explained that consideration "an area reasonably adjacent to the ulation center of the U.S." was in- ded to guide the General Board in final choice, as an expression of the timent of many delegates.

Dr. Fry, in arguing unsuccessfully to ike this section of the substitute res- tion, declared that "the most im- rtant single factor is that the head- arters should be contiguous to the ces where the participating Church- have their offices."

Selection of a site on any other basis, he warned, would raise the danger of the National Council being "isolated" or "staff-controlled."

—o—

Conference Opposes Religion in Public Schools

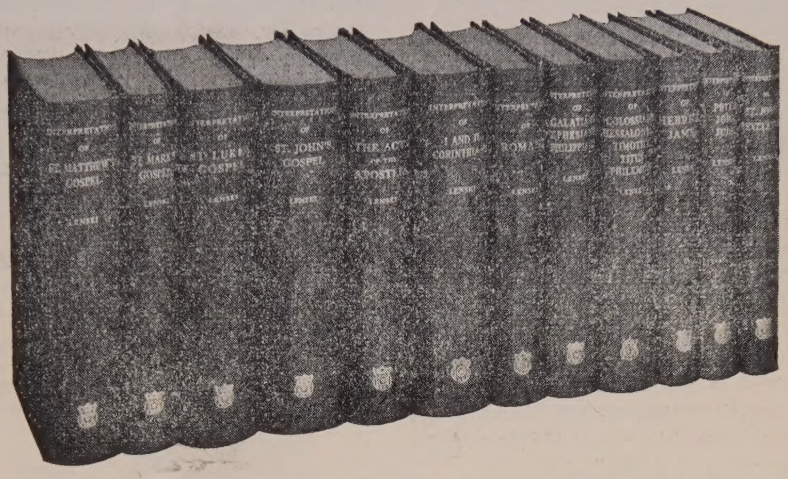
Washington, D. C.—A resolution opposing religious instruction in public schools was adopted by the Midcentury White House Conference on Children and Youth here.

Prolonged, and at times bitter, debate on the issue marked the closing day of the Conference.

The debate was joined when a section on religion recommended a program of spiritual values in public education. The program called for community-wide religious education "in keeping with the laws of the state and the desires of the parents."

Among the projects suggested were the released-time program of religious instruction; the preparation of public school textbooks treating religion "as

COMMENTARY ON THE NEW TESTAMENT
By R. C. H. Lenski



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a social phenomenon," and explaining the tenets of each religious group; accredited religion courses by denominational institutions near college campuses; and attention in the general educational program to non-sectarian aspects of spiritual values.

In place of this recommendation, a delegate offered from the floor a resolution which affirmed the principle of Church-state separation and opposed the use of public schools "directly or indirectly for religious educational purposes."

A number of delegates from Protestant organizations joined with Roman Catholic delegates to defend the original recommendation brought in by the section on religion.

Warning that half the nation's children have no connection with religious education at the present time, these delegates asserted that the United States is in danger of raising a generation of atheists and religious illiterates.

After the Church-State separation amendment was adopted, the Rev. Ralph Norman Mould, national director of children's work for the Presbyterian Church in the U.S.A., said, "There are certain representatives of the clergy here who are prepared to recommend to our constituents that we disassociate ourselves from this report if it is adopted in its present form."

The final vote was 1,181 to 682 in favor of the Church-State separation resolution. Several attempts were subsequently made to reconsider the action and a delegate from the Evangelical and Reformed Church made a determined effort to obtain a compromise wording. But the Conference voted down all such moves.

Text of the resolution adopted by the Conference was as follows:

"Recognizing knowledge and understanding of religious and ethical concepts as essential to the development of spiritual values, and that nothing is of greater importance to the moral and spiritual health of our nation than the work of religious education in our homes and families and in our institutions of organized religion, we nevertheless strongly affirm the principle of separation of Church and State which has been the keystone of our American democracy and declare ourselves unalterably opposed to the use of the public schools directly or indirectly for religious educational purposes."

In other resolutions, the Conference voted in favor of federal aid to schools but rejected a clause calling for federal funds to be distributed to all schools regardless of "race,' creed, or religion."

After defeat of the clause, Catholic delegates sought to have the Conference approve the distribution of federal funds for auxiliary services, including bus transportation, health, etc. This, too, was lost on a voice vote.

On a motion from the floor, the Conference added to its resolutions a recommendation that "churches of various faiths coordinate, strengthen, and expand their religious services and activities for people of inadequate income."

—o—

Charges Secularism Won at White House Conference

Philadelphia—Secularism apparently won the day over religion at the White House Conference on Children and Youth, according to one of the delegates, Dr. Ralph M. Mould, national director of children's work for the Presbyterian Church in the U.S.A.

"The keynote of the conference was secularistic," he said here, "and the old, exploded notion that you achieve a healthy personality for a child simply by physical betterment, knowledge a adjustment of emotional disturban

"The Church will continue to belie and act on the proposition that a fe ing of personal security, moral stan ards, and conduct, trust and resp for parents, stem from a basic relati and knowledge of God.

"There were some fine recommen tions that the Church will suppo such as federal aid for education, t extension of nursery schools under t public schools, and the elimination segregation and racial discriminati But, the final report was a short, w ered-down reference to spiritual valu

"It snarled down in discussion of leased time from the public schools religious education, and the red h ring of the separation of Church a State.

"While the delegates, in their v against released time were not regist ing their disapproval of religion, yet had the effect of throwing out t whole section on religion."

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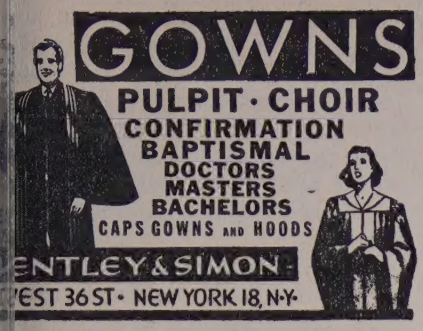

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lience Protests Niemoeller ack on Western Powers

erlin—Statements by Dr. Martin moeller against the Western pow- elicited a storm of protest from audience which he addressed at his ner church in the Dahlem district e.

r. Niemoeller spoke on the eve of Evangelical Church conference ich was scheduled to deal with the ie of West German rearmament, inst which he has strongly protest-

he churchman said that 20 million ple in the East Zone would be left ndless if West Germans failed to w a Christian interest in them.

clamor arose when he added that nce would sleep more easily if the million were dead, since the po- tial strength of both sides would n be equalized.

When he continued to say that the nericans and British knew no Chris- n brethren outside themselves, the lience burst into a roar of indigna- n.

The tumult subsided only after Pas- Niemoeller gave up efforts to fin- his address and announced the sing- of a hymn.

—o—

therans To Reactivate med Forces Program

New York—The National Lutheran uncil will shortly reactivate its pro- am of service to men and women the armed forces, according to an nouncement here. The Council is a cooperative agency for eight church bodies representing more than 4,000,000 Lutherans.

Dr. Paul C. Empie, executive director, said that "the extreme gravity of the international situation makes it imperative for the Council to act immediately to ensure an effective program for serving military personnel."

"The intervention of the Chinese Communists in the Korean war," he said, "has precipitated a national emergency which may lead to all-out mobilization. In order to be prepared for such an eventuality, and to serve the men and women already in uniform, a program must be started as soon as possible."

According to Dr. Empie, the work will get under way early in January.

During the last world war, the Council sponsored 80 Lutheran service centers in the United States and abroad. The last centers were closed early in 1949. The Council also distributed millions of pieces of literature and religious supplies to service men.

The new service center program, Dr. Empie said, is not being planned on the same extensive scale as during the last war. Instead, efforts will be made to serve armed forces personnel through local congregations located near heavy troop concentrations, with a few service centers established in certain strategic cities.

Dr. Empie said that officials of the Council and the Lutheran Church-Missouri Synod are exploring the possibility of joint sponsorship of the service program. If a cooperative effort is undertaken, he said, a budget of $500,000 will be proposed for 1951, with the Council contributing 60 per cent and the Missouri Synod 40 per cent.

Meanwhile, Dr. Empie said, the National Lutheran Council has set aside $50,000 from reserve funds to start the program. He announced that further action to organize the program will be taken by the Council at its 33rd annual meeting to be held here from January 31 to February 2.

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Protestant World to Publish Before Christmas

New York—First issue of The Protestant World, national interdenominational newspaper, will be in the mails before Christmas, the publishers announced at their offices here.

The Protestant Publishing Corporation said the newspaper will begin as a monthly "for technical reasons having to do with the organization on a nation-wide scale." It was explained, however, that the paper will be converted permanently into a weekly "probably early in 1951."

The new periodical was described as a "comprehensive newspaper devoted to the collection and dissemination of religious and secular news, with special reference to the activities and interests of Protestants and other Free Church groups."

Dr. Robert W. Searle, former director of community relations for the Protestant Council of New York, is editor. James E. Craig, former editor of the editorial page of the New York Sun, is managing editor.

The Protestant Publishing Corporation comprises outstanding clergymen and laymen of many denominations.

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Lutheran Evangelism Council Formed

Chicago—A Lutheran Council, which includes representatives of the eight National Lutheran Council bodies, was organized here. It will carry on the work of the NLC's Commission on Evangelism which terminates its activities at the end of this month.

The Rev. E. C. Reinertson, Minneapolis, Minn. (Evangelical Lutheran Church), was named chairman of the Council. The Rev. Karl Wilhelmsen, Racine, Wis. (United Evangelical Lutheran Church), was elected vice-chairman, and the Rev. Royal E. Lesher, New York, (United Lutheran Church), secretary.

Members of the council are the evangelism directors, or other authorized representatives, of each body.

Formation of the new council was recommended by the Commission on Evangelism. It will continue the commission's program of coordination and consultative planning in evangelism and exchange of ideas between bodies.

Future projects include distribution of evangelism materials, organization of area conferences, and promotion of Bible conferences, preaching missions, and lay visitation.

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Lutheran Leaders Plan Second World Assembly

Stuttgart, Germany — Preliminary plans for the second international assembly for the Lutheran World Federation to be held at Hannover, Germany, in 1952, were discussed here at a meeting of the Federation's German committee.

Prominent participants in the meeting were Dr. Sylvester C. Michelfelder, executive secretary of the Federation, whose headquarters are in Geneva, Switzerland; Dr. Liemar Hennig, of Hamburg, assistant executive general secretary; and Lutheran Bishop Hans Meiser of Bavaria.

Tentative plans call for holding the world assembly on the fairgrounds at Hannover, where seating accommodations for 18,000 are available for mass meetings to be held in connection with the congress.

It was announced that the over- theme of the second assembly will "The Living Word in a Responsi Society." Speakers will discuss su topics as "World Missions and In Missions and Social Welfare," "Ev gelism and Stewardship," "Stude and Youth," and "Women of Church."

Bishop Meiser presided at a sep ate meeting held to discuss public plans for the congress. The meet was told that publication is schedu to begin next March or April of new Lutheran international periodi Lutherische Rundschau (Lutheran view).

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